



MEDICINES FOR THE PLAGUE:

That is,

Godly and fruitfull Sermons vpon
part of the twentieth Psalm, full of instru-
ctions and comfort: very fit generally for all
times of affliction, but more particularly ap-
plied to this late visitation of
the Plague.

*J. Bolton,
Chymist.
Dover.
1853.*

*Preached at the same time at Norton in Suffolke,
by Nicholas Bownd, Doctor of Divinitie.*

And now published for the further good of all
those that loue and feare the Lord.

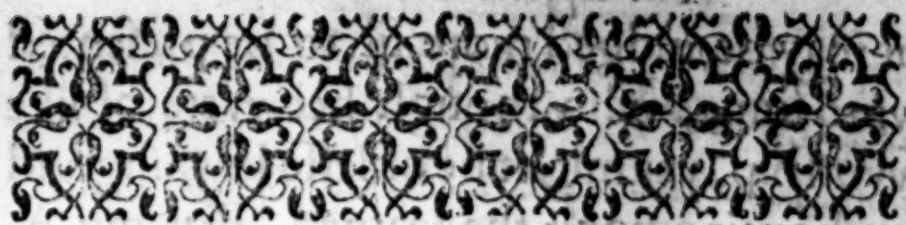
Perused, and allowed.

Exod. 15. 26.

*If thou wilt diligently hearken vnto the voice of the Lord thy
God, and wilt doe that which is right in his sight, and wilt giue
care vnto his commaundments, and keepe all his ordinances,
then I will put none of these diseases vpon thee, which I brought
vpon the Egyptians: for I am the Lord that healeth thee.*

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91 : 06



To the right Worshipfull Master
Doctor *Tindall*, Deane of Eely, and Master
of Queenes Colledge in Cambridge, his very reuerend
and good friend, the dayly encrease of that blef-
sing of God, which is promised to the
mercifull. *Matth. 5. 7.*

Right Worshipfull Sir, if this
small Treatise had beene a
learned discourse of some
high point of Diuinitie in
controuersie at these daies, it
might vwell haue beene thought befeeming
the fauour of him, vwho hath not only spent
all his life in the Vniuersitie among the lear-
ned, but for his great learning and vvisdome
hath many yeares beene chiefe gouernour
not onely of those that are studious and de-
sirous of learning, but of great learned men
themselues, and those vvwhich are teachers of
others. But seeing it containeth nothing els
but common and ordinarie instructions vn-
to godlinesse, and consolations in trouble ;

The Epistle Dedicatorie.

it may be iudged more fit to be presented vnto some, vvho though hee vv ere of like vvorship, yet might be of lesse learning and authoritie among the learned. But my Apologie and defence for my selfe, is this, That such haue beene your deserts a great vv hile, not to others alone, but euen vnto my selfe, that they haue craued somevv hat at my hands long agoe, as vv ell as at others. Presu-
ming therefore of the thankfulnessse of many others vnto you, according to their dutie, I could not satisfie my self in this my (I wil not say vnthankfulnessse) but insufficient thanks; and so this oportunitie being offered, I did not consider so much vv hat vv as meet for you to receiue for your desert, and for your place, as vv hat I vv as presently fit for my abilitie to bring: euen a little fruit of my labours, for your abundant kindnesse to-
vvards me: as the Prophet *Elisha* did to the Shunamite, for all her great fauours to him and his. And as the fruit of your fauour hath not beene for a fevv dayes or months, but hath extended it selfe vnto many yeares, so I vv as desirous to leaue behind me some testimonie of my dutie againe, vv hich might
contie

2. SAM. 4. 15. 33.

The Epistle Dedicatorie.

continue for some yeares : and that as you
haue long since by many deserts attained
vnto that commendation vvhich the spirit
of God giueth vnto Boaz, *That you haue not* Ruth. 2. 20.
ceased to doe good to the liuing, and to the
dead; so your vertues might be remembered
to the glorie of God, not onely vvholes you
liue, but when you shall be dead. Of vvhich
if I should say nothing my selfe, knowing so
much, and hauing so good cause; not onely
the many learned diuines and students in o-
ther arts, which vnder your wise gouerne-
ment continue the studies still in your Col-
ledge, with great encouragement from your
selfe; but those godly preachers especially,
vvhich these many yeares haue come from
thence into diuers parts of this realme, vvith
great profit vnto the Church of God, vvill
speake sufficiently both for the time present,
and this next age to come: vvhich doe vvil-
lingly and in all places acknowledge them-
selues, and their learning, and the foundation
of all their preferment to be vvholly behol-
ding to your selfe. Which godly care of
yours in aduauncing of learning and pietie
(you being a professed patrone of learning
A and

The Epistle Dedicatorie.

and learned men) shall so much the rather continue and encrease in you to the good example of others of your ranke, vwhen besides the blessing of God vpon your labours this vway (vvhich is principally to be regarded) you shall perceiue, that by obliuion it is not altogether forgotten of men. And thus hoping that you vwill accept this, as a testimonie of my true thankfulnessse vnto you, vwhere better requitall is vvanting, I pray God to blesse you in your Colledge still, that from thence, as frō an excellent schoole of the Prophets, there may come continually manie faithfull Pastors into the Church of God: not so much like those that vv ere brought vp at the feet of the great Doctor *Gamaliel*, as those that vv ere at Antioch, vvhich gaue the first name vnto Christians: that God may be honored, and the Church edified by your meanes more and more: and so your selfe not onely haue the continuance of a good conscience here, but most of all in the last day, *They may bee your crowne, and you theirs*: vwhen all of you appearing before the Lord, you may vvith much comfort say vnto him, *Here am*

Act. 5. 34.
Chap. 13. 1.
and 11. 26.

2. Cor. 1. 14.

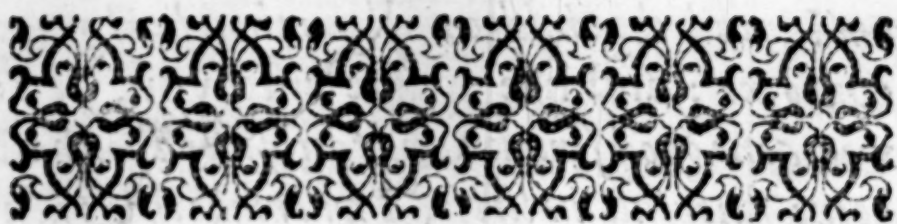
The Epistle Dedicatorie.

I am I, and the children whom thou hast giuen Isai. 2. 18.
unto me : and hee againe vnto you, It is Matth. 23. 21.
well done good seruant and faithfull, thou hast
beene faithfull in little, I will make thee ruler
ouer much, enter into thy masters ioy. So ve-
rie humbly and heartely I take my
leauē. Norton in Suffolke.
May. 1604.

Your Worships in all
dutifull loue.

Nicholas
~~Richard~~ Bownd.





TO THE GODLY
and Christian Reader, perfect
health of soule and bodie from our
Lord and Sauour Iesus Christ, the
only giuer and preseruer
of them both.



Phil. 3. 1.

1. Cor. 12. 12. &c.

Hese few Sermons, which at the first were meant but vnto a few, I haue now published and made common vnto others: not onely that by this meanes the doctrine and consolation contained in them, might be renewed vnto the first bearers (which for them is a sure thing, as the Apostle speaketh;) but that according to the Communion of Saints, as in the naturall bodie, that gift which is in any part, the rest haue the vse of it; so in the mysticall bodie of Christ, that which he by his spirit, and by his owne ordinance had made proper vnto some, others might haue the fruit and benefit of the same.

To the Christian Reader.

same. For seeing we be all alike subiect vnto the same corruption and vnbeliefe in our soules, and there is no temptation appertaining vnto man, but euery one may fall into it, as well as another: there is no instruction or comfort out of the word of God, which any haue receiued, but the rest of the seruants of God may receiue the like from thence: especially seeing they proceede from one and the same spirit of truth and of life, which quickening the whole bodie, worketh in euery member proportionably. Therefore as I am not altogether out of hope, that others may bee benefited by them, besides those for whom they were first prepared: so if they be, I shall not repent me of this double labour; the one in preaching of them, and the other in publishing of them. I haue intituled them, Medicines for the Plague, because they containe many meditations fit for that euill, both to preuent it, and to beare it patiently, and to be recovered out of it, and to die comfortably in it. And I must needs confesse, that I did not make choice of this text, to intreat of that argument of purpose, for then I might haue taken many other more fit in the Scripture; and this (to say the truth) doth not properly concerne it one whit: but hauing entred

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into this Psalm, before there was any great rumor of the Plague, upon this occasion of the Kings Highnesse his first comming into these parts of his dominion, and so in the beginning handling something of our dutie vnto our soueraine prince, according to the generall drift of the text; when this new accident of the Plague fell out, because the Psalm did still so farre agree with the time, as it was a time of trouble, I held on my course, and made a vertue of necessitie: and so did applie the Scripture vnto the time, and all meditations of trouble arising out of it vnto this one kind of trouble of the Plague especially, proper vnto that time, so far as it was necessarie. And so during the time of the publicke fasts, commaunded by publicke authoritie, and generally vsed for the most part euery where, continuing in this text, as the Plague encreased, so in my whole course I did still aime at that more and more. Whereupon it commeth to passe, that the Medicines for the Plague (so called) are inserted somewhat after the beginning, and so more towards the middest, and in the end most of all, according to the time. Therefore though this one thing be not dispersed through the whole booke, and in euery Sermon, (though it be in the most)

To the Christian Reader.

most) the whole booke not vnfitly hath his denomination thereof: euen as some compound medicines are called not of all, but of one principall ingredient, and that also which in the artificiall confection is added to the rest in the midst, or rather sometimes euen at the last. And as the same Apothecaries, though they haue more of that stuffe remaining, put to no more than is fit at that time for the present receit: so though there was more of this Psalm remaining vnhandled, yet I left it off, when the Lord in so great mercie did put an end almost to the Plague, especially in the chiefe parts of this realme; at what time also all men did discontinue their weekly fasting. And though I meant nothing lesse at the first preaching of them, than that they should thus be diuulged; yet seeing the Lord did afterwards put it into my mind (as I am perswaded) and gaue me good successe by his blessing in setting them downe in writing, I doe not repent me of this labour. And it shall not be vnprofitable for vs all by this meanes so long after, both to remember in what case we were then, to be still humbled by it; and what we then prayed for, that now wee may be thankfull; and what wee then vowed, that now we may performe it; and that
we

To the Christian Reader.

we may be prepared for the like againe. And thus hoping of your Christian patience and charitable iudgement of these my indeuors, and of my good meaning in them, I commend them to your godly consideration, with my prayers for you, and for them, vnto him, who onely giueth encrease to the planting and watering of all men according to his heauenly wisdom: and desire you also, that you would further me with your prayers this way, and euery way, that so we may all of vs receiue as much as we giue, according to the promise of our Sauour Christ, Looke vvith vvhat measure you mete vnto others, vvith the same it shall be mete vnto you againe. In hope whereof I rest, and bid you heartely farewell in the Lord. Norton in Suffolke.

May. 1604.

**Yours in all Christian duties,
for the Lords sake.**

Nicholas Bownd.

1. Cor. 3. 6.

Luke 6. 38.



GODLIE SER- MONS VPON PART OF THE TWENTITH PSALME,

full of instruction and comfort: very fit generally
for all times of affliction; but more parti-
cularly applied to this late visitation
of the Plague: Preached at
Norton in Suffolke.

THE FIRST SERMON VPON THE
inscription, or title of the Psalme.

To him that excelleth. A Psalme of Dauid.



His Psalme (as appeareth by the inscription) was made by the Prophet *Dauid*, as most of the Psalmes were; and not as a private thing belonging to himselfe alone, but for the benefit of the whole Church, as the rest of the Scriptures also were written to that end: and therefore it was deliuered, or specially by him commended, vnto him that excelleth; namely in Musicke; that is, vnto one of the Leuites, that was skilfull in Musicke, to bee sung publikely in the Temple, and therefore by him to bee set vnto some tune fit for it: according to the manner of

The author of
this Psalme:
and to whom
it was com-
mitted.

B

Gods

1. Chron. 25.

The argument
of this Psalm.

The occasion
of it.

Dauid did de-
fire the people
to pray for
him.

Gods worship in those daies, and according to the diuision of the offices of the Leuites made by *Dauid*, for all kinde of Musicke, both with voyce, and with diuers kinds of instruments: as appeareth in the booke of the Chronicles. And the whole Psalm thus made and directed, is a prayer of the Church for *Dauid* their King. For in the beginning, and end of the Psalm there are the words of supplication and prayer, desiring some thing of the Lord: in the midst they shew with what faith they do pray. And it is euident that they pray not for themselves onely, but for another: for they say, *The Lord heare thee, and defend thee, &c.* and they meane their King, whom in the sixt verse they call *the Lords annointed*: it was made by *Dauid*, as appeareth by the title. He then teacheth the people to pray for himselfe, desireth their prayers, telleth them for what they should pray, and giueth them a forme of it. The time when he made this prayer for them, and the occasion of it is not set downe in the title, as it is in some other Psalmes: but yet it is thought by diuers, that it was when hee went to battell against the Ammonites. Which thing as it is but coniecturall, so we are sure of this out of the words of the text, that it was in a time of great daunger, not onely to his owne person, as appeareth in the first and second verses: but to the whole realm, as is euident vers. 7. 8: and it was a time of war, for they speake of chariots and horses as of meanes of defence, vers. 7. He then in a matter of great moment fleeth to God for succour, as to his only defence: he vseth all good meanes, but repositeth his whole confidence in Gods defence: therefore hee prayeth to him before he beginneth any thing, and determineth further in the whole course of his proceeding stil to pray vnto God for direction and aide: And not onely to doe it a little at the first, as may appeare out of the verse. 1. 3. 4: but because it concerned not himselfe alone, but all the people, and finding his owne insufficiency in prayer, and beleeuing the promises of God made vnto the prayer of other, especially of the Church, he desirerth

fireth them to pray for him, and namely to pray that God would heare his prayers, which what they were or should be in particular they knew not, but generally they might presume that they were good, and such as did concerne that action: and so whatsoever they were, he would haue them pray to God that he would heare them: as appeareth vers. 4.

The people doe according to this direction and commaundement of his; for they vsed this forme of prayer which hee had prescribed, and so did pray earnestly for him, that God would both heare his prayer, and defend his person, and to that end send him helpe from heauen, and declare by the euent that hee had heard his and their prayers, in giuing them victorie ouer their enemies: and God heareth them all, and saueth the king, confoundeth their enemies, causeth them to returne home with victorie and great triumph, as appeareth by the next Psalme: wherein he and they together giue thanks vnto God for the victorie, attributing it onely to God, and not to their owne strength, or any power of man; as in this Psalme they had professed, that they did not trust in chariots and horses, and such warlike defence, as men vse to doe, and namely their enemies did, but only in the protection and defence of God, which by calling vpon his name they sought for. And so this is the generall argument and summe of this Psalme, both in respect of *Dauid*, who made this prayer, and of the people who did vse it for him.

By the inscription then it appeareth, that *Dauid* making this prayer for the people to vse in his behalfe, was desirous that they should pray for him, and did as it were seek it at their hands. If he in so good a cause did not rest in the confidence of his own prayers, but desired others to pray for him; and if he did it then, when he had so many means to accomplish his desire, because he knew God to be aboue them, and so as without him they could doe nothing, and hee was able to hinder and to frustrate all;

The Prophet
did vse this
forme of
prayer for
him.

Kings ought
to take order
that the peo-
ple should
publikly pray
for them.

and if hee that was so well able to pray for himselfe and others, yet did desire the prayer of others, & of those that were inferiour vnto him : Then no King, Prince, or Potentate is exempted from this, to stand in neede of the prayer of others : and therefore they ought to take order in their seuerall realmes and dominions, that the people may vsually pray for them in their publike places and assemblies : and more seriousslie and particularly to doe it, as there shall bee any speciall occasion, as here was in the time of *David*. Therefore this order that is among vs established by lawe, that in all Churches the Minister and people are willed to pray continually for the Kings most excellent Maiestie, both in common prayer and in preaching ; and that as warre, or other thing shall fall out, so some speciall formes of prayer are set out by publike authoritie to bee vsed in such cases : is according to Gods word, and to the example of godly Princes. I speake not now of our duties to pray for them, but of theirs, that they should thinke that they neede it, and so require it of the people.

Al men ought
to desire o-
thers to pray
for them ac-
cording to
their seuerall
neede.

And if Kings are bound thus to doe, then Noblemen, and other inferiour persons much more, who haue not so many meanes to accomplish their owne desires, or it may be are not so well able to pray for themselves, at leastwise as *David* was. And so generally all men (for this, as well as the rest of the Scripture is written for our learning) are bound, as at all other times to desire others to pray for them; so also, as they shall haue any speciall cause, to desire them to doe it a great deale more : and not only to pray themselves for themselves continually, because prayer in all things is our speciall refuge and succour; but to desire others to pray God, that he would from time to time heare their prayers. And as *David* doth it here in this speciall neede of his, as being in danger and feare of his enemies : so if we be in sicknes and feare of death, we should in the feeling of our own weaknes, and in the faith of the prayers of others, desire the to pray for vs, and not only

only to pray our selues. And this is the aduice and commandement of the Apostle: *Is any among you afflicted? Jam. 5.13.14. let him pray: is any sicke among you? let him call for the Elders of the Church, and let them pray for him.* Now seeing sicknes is but one kind of crosse, and the Lord hath many waies else to afflict vs; in any of them we ought to do the like: yea and not only when affliction is vpon vs, that it might be remoued and taken away; but when wee haue iust cause to feare it, that it might be preuented, and so we escape it. And not onely in outward affliction, but all inward much more, by how much they are more dangerous and grieuous: as if wee shall be distressed in minde, being tempted by Sathan either vnto sinne, or for sinne: for if they be auailable in other cases, then in these. And so to conclude this one point in a word, in euery matter that is of any importance either for our selues, or for any of ours, wee ought so to commend the same, and the whole successe of them vnto God in prayer, who must onely bring them to passe, as that we rest not therein, but desire also the prayers of others to helpe vs in the same.

This ordinance of his, the Lord in much wisdom and mercie hath left, to vnite vs in brotherly loue one to another; that when we shall see by experience how much we are or may be beholding one to another, in that by their prayers wee haue been holpen in so great distresses, wee might from the bottome of our hearts vnfainedly loue one another. Thus the greatest Monarch may be beholding to all his subiects, as *David* was here to his people; and the rich this way may thinke that they faire the better for the poore; and the Minister for the meanest of his flocke; And it were well that this way wee were all of vs a great deale more beholding one to another than we are: in that we would in brotherly loue acquaint others with our estate, and desire their prayers, and then they would pray for vs, according to the counsell and aduice of the Apostle: *Acknowledge your faults one to another, and pray one for another, that ye may be healed, for the prayer of a righteous man* Ver. 16.

By this God
would haue
vs vnited in
loue one to
another.

auaileth much, if it be feruent. If we should for our owne benefit and good, acquaint other with some speciall sins, that haue been the cause (and so consequently that may bee the cause) of some great crosse; that they vpon the knowledge of it might in greater feeling and faith pray for vs, that they might bee forgiuen, and wee deliuered from the punishment of them: then should wee make them acquainted with other of our necessities to that end much more.

As in other things wee need the help one of another, so in prayer: and therefore should desire the same.

We desire men to sue for vs to Princes, so should wee do vnto God.

And that wee might bee perswaded vnto this duty of crauing the prayers of others in the feeling of the great need that we haue of them; let vs first of all consider, how the Lord hath so made vs all, that he would haue vs helpe one another, and know that we neede the help one of another, both for soule and bodie and euery way else: and therefore that we should seeke for it one of another; as in the naturall bodie all parts doe need the mutuall helpe one of another, as the eyes of the feete, and the belly of the hands, and doe in a sort seeke vnto them for it, and by a naturall instinct, as it were begge and craue it. And all experience teacheth vs, that in all other things none of vs is sufficient of our selues, and therefore we craue the help of others, as in counsell, in labour, and in all worldly affaires; why then should it not be so in praier also? Yet such is our corruption, that we rather seeke helpe in any thing, as distrusting our selues, sauing in this, wherein wee most neede it. But we haue found the other true by our owne experience, and so doe vse it, if we did belecue this, and would doe thereafter, wee might finde the fruite of it as sensible. Secondly, when we haue suites vnto Princes or great men, we desire those that are in fauour with them, to further our suites, and those especially that are most gracious with them; and wee rest not in our selues, though we be well knowre vnto them, especially if the matter that wee sue for bee of any moment: why should wee not then much more speak vnto others, that they would pray to God for vs, and commend our suites vnto his high Ma-
iestie?

iestie? For though Gods loue be not partiall, as mans is, *Matth. 18. 20.* but his promise is to all alike: yet experience sheweth that some are more acquainted with prayer, then other, and so haue more accessse vnto God, as it were, and come oftner into his presence, and neerer vnto him, and so there is more hope that they should bee sooner heard. Especiallie when God hath made a speciall promise, that when two or three bee gathered together in the name of his sonne, hee will be in the middest of them, and therefore when diuers, or the whole Church pray for vs, there is more hope of being heard, than when wee pray our selues alone. The Papists pray to the Saints, that are dead, that they would pray to God for them, that hee would heare their prayers; for which there is no warrant in the Scripture, but the whole word of God is rather against them: but here is an example to desire the prayers of the Saints on earth that are liuing, with hope of great fruite; and few do follow it.

Thirdly, when we pray, we doe as it were strue with God to obtaine some thing, as was shewed to *Iacob* in the vision of an Angell wrastring with him all night long; to teach vs, that when we pray we must not come coldly or sleepely vnto it, but with all earnestnes of desire, and not giue ouer vntill the Lord blesse vs, as *Iacob* would not let the Angell goe, vntill he blessed him: and then the Lord will assuredly blesse vs, if we perseuere, as he did *Iacob*; and as Christ hath shewed in the parable of the wicked Iudge, who was ouercome by the importunitie of the widow. Therefore as when we wrastring or strue with a man, *Luk. 18. 2.* we knowing his great strength and our owne weakenes, and so how hard it is to ouercome, we would gladly haue others to helpe and to strue with vs against him; and so we may more easily do that by the helpe of others, which alone hardly, or not at all we could do: So when we strue with the Lord God in prayer, being priuie to the weakenes of our owne faith, and how many sinnes there are to hinder vs, and what an hard thing it is to obtaine any thing.

When wee
wrastring with
men we desire
help: so should
wee when wee
strue in pray-
er with God.
Gen. 32. 24.

thing in respect of our great vnworthinesse, we should desire others to helpe vs with their prayers, and therein as it were to striue with vs. And in this respect it is a singular great blessing, if it were rightly esteemed, and accordingly vsed, to haue many in a familie, or in the Church, to pray with vs, and for vs.

Rom. 15. 30.

32.

Chap. 1. 10.

Paul desired
the Church to
strive with
him in prayer.

2. Cor. 1. 3.

Thus speaketh the Apostle, and thus did hee practise, when hee so earnestly intreated the Romanes to pray for him, saying, *Brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that you would striue with me by prayer to God for me; that I may come to you with ioy by the will of God, and may with you bee refreshed.* He had often, and of a long time purposed to come to them, as he professeth in the first chapter; and prayed, that by some meanes one time or other he might haue prosperous iourney by the will of God to come vnto them: now at the last he desireth them also not only to pray, but to pray earnestly, and to striue with him in their prayers, that he may come with ioy: and doth beseech them that they would doe so, euen for the loue of Christ, and of the spirit. If hee then after so many and earnest prayers did desire them to striue with him: how had we need much more to doe it, who pray seldomer, and more coldly? And truly as great things may be done, when many striue together, which none of them could seuerally doe: so by the prayers of many great things are obtained, which by the prayers of one alone are not so easily gottē. So the same Apostle writeth to the Corinthians, that God had deliuered him from great dangers, and would doe so still, so that they would pray earnestly for him: *Brethren, (saith he) we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure, passing strength, so that we altogether doubted euen of life. Yea, we receined the sentence of death in our selues, because wee should not trust in our selues, but in God, who raiseth the dead. Who deliuered vs from so great a death, and doth deliuer vs: in whom we trust, that yet hereafter he will deliuer vs; so that*

vp^{on} the inscription.

9

that yee labour together in prayer for vs. Thus he beleueed, that hee might get great good by the earnest prayers of others, and therefore doth desire them, euen to bee deliuered by the power of them from many great dangers. And it may bee (if wee haue marked the experience of our selues, and others) that we may well remember, what great deliuerances haue been, graunted, when others haue laboured in prayers for vs, or wee for them: if not, wee may see it by the grace of God in time to come. But very few account prayer such a labour or struiuing as it is, and so go to it coldly, and trust to their own strength, and so obtaine nothing. *Pauls* hope was in this, that others should strue with him in prayer; so we might haue greater hope, if wee sought for helpe at the prayers of others, and did not trust to our owne too much.

Great things may be obtained, when many pray together.

If thus in all matters of moment we desire the prayers of others according to our neede, it will come to passe, that wee should not want the fruite of them, seeing the Lord hath promised to heare them; but howsoeuer things fall out with vs, we shal haue this comfort of a good conscience, that we haue neglected no means, that God hath appointed for our good. But if wee bee carelesse of the prayers of others, and so doe not seeke for them, besides that it may come to passe that wee shall faile of our purpose through our owne default: (as when one strueth alone, he cannot ouercome, because he hath none to ioyne with him; or at least hee shall not obtaine it so soone, as otherwise hee might, as when one is about a thing alone, hee is the longer a doing it) we shall haue the lesse comfort, or more grieffe, because we neglected some meanes that might haue done vs good. We must then be perswaded, that the prayers of others may doe vs good, and that wee neede them, and so accordingly desire them. In the daies of ignorance and superstition men gaue much to haue a continuall Masse for them, that is, to pray for their soules: and there were Beadmen also (as they called them) appointed for that purpose, to pray for the liuing and for

What comfort we may haue when we haue desired the prayers of others.

In Poperie they maintained others to pray for them.

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the dead, and were maintained by the goods of the Church to that end: which prayers of theirs because they were in an vnknowne tongue, and so without vnderstanding; and also not according to the word of God, and so without faith; could doe them no good: yet this truth they aimed at though in darknes and as blind men, that the prayers of others were so auailable for them, that euen in that respect onely they gaue much yeerely vnto those that should pray for them. And truly if they had prayed aright, they might by their prayers haue giuen more than they receiued; for they might haue obtained great things of the Lord for them. But here was another great abuse of that time in these prayers also, that they hauing others thus to pray for them, they rested in that, and so neglected their owne prayers the more; and thought that they might doe it with the lesse danger, for they had others that prayed for them continually, and so that that was wanting in themselues, was supplied by others. *David* was of another minde, for heere by his practise we haue an example of one, that so desireth the prayers of others, as that hee purposeth not to neglect prayer himselfe, or to vse it any whit the lesse for that; but to vse it rather the more, willing them to pray God to heare his prayers: so that if he did not pray himselfe, their prayers should do him no good; but it should be al one with him, as if one should desire a man to set his hand to a blank, and so he should preferre that as a supplication for him to the Prince. So we are to desire others to pray for vs, but in the meane season we must not neglect to pray for our selues.

Obiection.

2. Tim. 2. 1. 2.

But it may seeme superfluous, and more then needed, that *David* should thus desire the prayers of the people: for they were his subiects, and therefore as in that respect they did owe other duties vnto him, so this of praier most of all; according to the exhortation of the Apostle, who willeth, that *supplications, prayers, intercessions, and giuing of thanks be made for all men, and namely, for Kings, and for all that are in authoritie*: therefore it is like that they would

not

not neglect it, though he had not admonished them of it. Besides, it was a publike cause that hee dealt in, euen against the open enemies of the whole realme, against whom he went to warre, and so it concerned them as well as himselfe: for the enemies came not against his person onely, but against them all, and so they could not forget him their King, vnlesse they forgot themselues. Yet because he knew that men naturally are forgetfull, and so if they were not put in minde of it, they might either wholly neglect it, or not doe it so thoroughly as they should, hee put them in minde to pray for himselfe, and giueth them a forme of it, and so telleth them what they should say.

Answer.

This should moue vs to put our dearest friends in minde of vs, and call vpon them to pray for vs; yea when they know our estate best, and what great neede wee haue of the prayers of others: for they may forget vs sometimes, though they wish vs well. And as through forgetfulness they may neglect other duties, which yet they are willing generally to performe, as not to visite vs, to send to vs, to write to vs, as often as they should, and wee looke for at their hands: so much more not to pray for vs; for many times they that doe the former in great measure, neglect this wholly, or in a great part. Wee finde by experience, that many times, yea when wee are spoken to of our friends, wee remember not all, but forget many things: why should we not think then, that others may forget vs, if they be not put in minde? Parents are bound to pray for their children, and they should know it well enough; yea their children kneele downe and aske them blessing, and put them in minde of it, and notwithstanding al this many doe forget it; and though they cast out certaine words of course, yet they doe not thereupon determine seriously to pray for them: what would they doe then, if their children by asking them their daily blessing should not put them in minde of it at all? Therefore euery manner of way we see, what great reason there is of this, to desire others to pray for vs: and so much for this present.

Our dearest friends had neede to be put in mind to pray for vs.



THE SECOND SERMON vpon the inscription.

To him that excelleth. A Psalm of David.

Example of
those that
haue desired
others to pray
for them.
1. Sam. 1. 6.

Hannah desi-
red Hely to
pray for her.

Vers. 17.

So did the Is-
raelites desire
Samuel to
pray for them.
Chap. 7. 8.

THat I might prosecute that argument which I be-
gan the last day, as you heard, wee want not ex-
amples in the Scripture for the practise of this
dutie, in the faithful seruants of God, men and women of
al sorts, who haue wel seene in how great need they haue
stood of the prayers of others, and haue accordingly de-
sired the same. *Hannah* the wife of *Elkanah* a very godlie
woman (as appeareth in her storie) being barren, and
thereby being vpbraided of her aduersarie, was troubled
in her minde, and prayed vnto the Lord, and wept sore,
and she prayed for a manchild, not so much for her self, as
for the glory of God (for she vowed him vnto God in her
prayer): *Hely* the Priest sitting in the Temple before her,
and perceiuing her lips onely to moue, but not hearing a
word, thought she had been drunken, and told her so: but
she said no, and told him what she did: then *Hely* prayed
God to heare her prayers, saying, *Goe in peace, and the God
of Israel grant thy petition, that thou hast asked of him:* Then
she said againe, *Let thine handmaid finde grace in thy sight:*
that is, I beseech thee pray for me still, as now thou hast
done, that God would grant me my petition: for what
grace or fauour else could she meane, seeing that in other
things, as for the ill opinion hee had conceiued of her,
she had satisfied him before? and so God heard them
both, as appeareth in the sequell of that storie. The Israe-
lites also being in feare of the Philistims, came to *Samuel*
the Prophet, and desired him, that as hee had prayed for
them already, so hee would not cease to doe it still; say-
ing, *Cease not to crie vnto the Lord our God for vs, that hee
may*

may saue vs out of the hand of the Philistims: and he did so, and the Lord heard him, and thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel. Here many seeke to one for his prayers, then much more may one seeke to many for theirs.

Verf. 10.

When *Rabshakeh* was sent by the King of *Asshur* with a great host against Ierusalem, and came vp to the walles of the citie, and spake blasphemously against the Lord, and against his annointed: *Hezekiah* the King came into the house of the Lord, and prayed; and sent messengers vnto the Prophet *Isaiah*, desiring him that he would pray for them, saying, *Lift thou vp thy prayer for the remnant that are left: and he did so, and God heard him for them, and the same night the Angell of the Lord went out, and smote in the campe of the Assyrians an hundredth, fourescore and fise thousand.* Paul also the Apostle (as we haue heard already) desireth the Romanes to pray for him, saying, *Brethren, I beseech you for our Lord Iesus Christs sake, and for the lone of the Spirit, that yee would strine with mee by prayer to God for me.* And so doth he to that end intreate the Corinthians with these words: *God hath deliuered vs from a great death; in Whom we trust, that yet hereafter hee will deliuer vs, so that yee labour together in prayer for vs.*

2. King. 19. 1.

Hezekiah desired the prayers of Isaiah.

Verf. 35.

Rom. 15. 30.

And Paul of the Romanes and Corinthians.

2. Cor. 1. 10.

This holy man, who was often in prayer for himselfe, and for all Churches, desireth others to pray for him. Thus the best seruants of God, as they haue not neglected this benefit of prayer from their brethren, so they had the fruit and comfort of it in great measure: and truly if wee beleeue rightly the Communion of Saints, and that God hath appointed one to doe good to another by the graces that hee hath bestowed vpon them; why should wee not thinke, that part of the communion consisteth in this, that wee communicate in the spirit of prayer, as well as in the spirit of counsell or of comfort: and that this way we may giue and receiue helpe one from another, as well as any other way? *Hester* that noble and vertuous Queene,

who

Hester desired the Iewes to fast and pray for her.

Heb. 4. 16.

The wicked haue bin constrained to desire the prayers of others, and haue gotten great good by them.

1

2

3

who as it seemeth had vsed often to pray her selfe, and with her maides, else she could not haue promised that for them, which she did; in a matter that greatly concerned the glorie of God, and the good of his Church, doth not onely pray her selfe with her seruants three daies and three nights, and that with fasting, but doth desire that all the Iewes that were in that citie would doe the like for her. So that sometimes wee had need not onely to desire others to pray for vs, but euen to fast and pray for vs.

And truly the vertue and power of the prayer of one man is so auailable for another, that the very wicked haue scene it, and been driuen to acknowledge it, and so haue desired the seruants of God to pray for them, and haue had great benefit thereby. Then if the vngodly and prophane men of the world, who are not at all acquainted with prayer, yet haue thought that the prayers of others might doe them good; then they that know what prayer doth meane, and that haue accustomed themselves to prayer, and haue obserued the fruite of it in themselves, may bee assured, that the prayers of others shall be of like or a great deale more force for them. If they whose consciences tels them, that for their vngodlinesse they are altogether out of Gods fauour, and so they had no heart to pray to him themselves, neither had any hope that hee would heare them; yet haue had some hope, that God might heare some others for them, and so haue sought vnto them for their prayers: then how much more they, who liuing in a good course, haue hope that God is wel pleased with them in Christ, may be perswaded that God will most willingly heare others for them, and so in great faith desire their prayers? And to conclude, if they that are not of the Church of God, but are aliants and strangers from it, haue been of opinion, that if any of the faithfull seruants of God in his Church would pray for them, that God would be mercifull vnto them for their sakes: then how much more they that are the true members of the Church of God may verely beleeue,

leeue, that God will heare their fellow brethren for them? For as in a familie if strangers can hope, that if some seru-
uant of speciall account doe speake to the master for
them, hee will doe some thing at their request; then they
that are of the same house may bee assured much more
that the intreatie of their fellow seruants shall doe them
much good: So in the house of God, if they that are stran- *Eph. 2. 12.*
gers from the couenant of promise, and haue no hope,
and are without God in the world, yet thinke that his ser-
uants shall be heard for them; then how much more may
they that are of the household of faith themselues be-
leeue, that God will heare their fellow seruants for them,
seeing that he hath not onely giuen them leaue, but com-
manded them to speake, and intreate one for another,
and themselues are such alreadie, as hee meaneth to doe
good vnto?

And this is that that we reade of in the person of *Pha- Pharaoh often*
raoh King of Egypt, who though he could not abide *Mo- desired Moses*
ses and *Aaron*, yet when the hand of God was heauie vp- *and Aaron to*
on him, hee was many times compelled to seeke to them *pray for him.*
for their prayers; and his owne conscience did tell him,
that the Lord might happely heare them for him, though
himselue was vnworthie once to bee regarded of him. As
when himselue and his land was punished with frogs, hee
called for them, and said, *Pray yee vnto the Lord, that hee* *Exod. 8. 8.*
may take away the frogges from me, and from my people: and
afterwards, when they were punished with great swarmes
of flies, so that the earth was corrupt with them: he said,
I will let you goe, that yee may sacrifice vnto the Lord your *Verf. 18.*
God in the wildernesse, but goe not farre away, pray for me:
and thirdly, when the Lord sent thunder, and haile, and
lightning, so that the fire was mingled with the haile, he
sent, and called for them, and said vnto them; *I haue now* *Chap. 9. 17.*
sinned, the Lord is righteous, but I and my people are wicked;
Pray ye vnto the Lord (for it is enough) that there be no more
mightie thunders, and haile, and I will let you goe, and ye shall
tarie no longer. Where at the last hee confesseth himselue
and

and all his people to bee wicked, and to haue deserued these plagues, but he prayeth these his seruants to pray to God for them, and they doe so; and at their prayers the Lord remoueth these seuerall plagues. Thus this wicked man when he was in the midst of his deserued punishments, and had no heart in them to goe to God himselfe, yet sought to others that he was well perswaded of, and receiued great good often by their prayers.

Ieroboam desired the Prophet to pray for him when his hand was withered.

1. King. 13. 6.

Zedekiah desired the prayers of Ieremy.

Jerem. 37. 3.

So did that wicked man *Ieroboam* King of Israel (of whom it is often said to his shame, that *hee caused Israel to sinne*) when the man of God came out of Iudah (at the commandement of the Lord) vnto Beth-el, where hee stood by his idolatrous altar to offer incense, and reproued him for his idolatrie, and cried out against the altar; he hearing it stretched out his hand, and said, *Lay hold on him: but his hand which he put out against him dried vp, and he could not pull it in againe to him.* Then the King said vnto the man of God, *I beseech thee pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.* So though he could not pray himself, and say, *I beseech thee my God*, with hope that God would heare him; yet hee desireth the Prophet to pray to his God, and thought that another might be heard for him, and so he was. Thus did *Zedekiah* King of Iudah, though neither himselfe, nor the Princes could abide *Ieremy* the Prophet, neither did they reuerence him, or the doctrine that he deliuered vnto them; for they would not obey the words of the Lord, which he spake vnto them: yet when they were in great distresse, because the Chaldeans did besiege the citie, hee sent certaine men vnto him, saying, *Pray now vnto the Lord our God for vs.* Behold how the most vngodly are driuen to iustifie this holie ordinance of prayer, in such wise that they are compelled to seeke to those sometimes for their prayers, whom otherwise they doe not loue, neither haue any good opinion of, but rather hate them,

them, and account them their enemies. Euen as those in our time, who though they neuer cared for the ministerie of the word, nor for the assemblies of Gods people, nor for his seruants, yet when they are in any great miserie or feare, and lie at the point of death, are inforced to send to them, whom they neuer cared for in their life, and to intreate them to pray for them, whom they would neuer intreate for any thing before.

Lastly, *Simon Magus* the Sorcerer heard *Peter* the Apostle iustlie denounce the fearefull iudgement of God against him for his sinne; he fearing it, desired *Peter* to pray for him; saying, *Pray ye to the Lord for me, that none of these things, which ye haue spoken may come vpon me.* Act. 8. 24.

This wicked man, who of a long time had bewitched the Samaritanes with his sorceries, saying that himselfe was some great man, hoped that al that euill, which his sinnes had deserued, and which God had threatned against him, might by the prayers of his seruants be turned from him, and so hee escape them. Shall not wee then much more, who haue a desire to please God, and to walke in his waies, hope that the prayers of others shall be auailable, to turne from vs al those euils, which our own consciences tell vs we haue iust cause to feare, if wee seeke vnto them for them? Let vs then in the feare of God, and as we loue our owne wealth, determine to practise this Christian dutie much more than we haue done: and let vs be heartely sorie that for want of it we haue neglected our own good too much. For many great things might wee haue obtained, many fearefull troubles might wee soone haue been deliuered out of: yea some gricuous things, that haue befallen vs, might haue bin by the grace of God wisely preuented, if we had sought vnto others, who might haue intreated the Lord for vs. In which respect wee haue great cause to be sorie, whē the Lord taketh away any good mā or woman, for then we want so many that might stil haue prayed for vs, and for the Church, and so wee are left the more destitute of helpe. And if wee ought to lament the

And Simon
Magus of Pe-
ter.

What good
we might haue
gotten if we
had sought to
others for
their prayers.

The great
losse when the
good die,
whose prayers
we had.

D

death

death of those, who haue been beneficial to vs for worldly things, whose helpe wee see now that wee want to our great hindrance; then especially should wee be grieued, that wee are deprivied of the comfortable presence of those, to whom in all distresses of bodie or minde, wee might resort, and communicate our whole estate, as *Dauid* did to *Jonathan*, and might boldly haue desired their prayers, and might with great facilitie haue obtained them for vs.

David in desiring their prayers did not purpose to neglect prayer himself.

Thus much for this part of the title, that this Psalm being a prayer of the Church for *Dauid*, hee made it for them, and committed it to the singer, that he might take order, that it should be vsed publicly, and so by vertue of it did require, that thus they should pray for him. One thing more of *Dauid* is to bee obserued out of the title, and the discourse of the whole Psalm, namely with what minde and purpose, or to what end he desired their prayers. Not as purposing to neglect prayer himselfe, or to grow any whit more slacke in it because of that, and so to put off this as a burden from himselfe, as one that had other great matters in hand, and so to commit it to them, that should haue leisure enough: As if hee should haue said, you know that I must goe out to battell against the Ammonites, and in warre wee shall haue our hands full, and our mindes taken vp euery way, I shall haue no leisure to pray to God there, though I know it to be necessarie, and would faine doe it; I would haue you therefore to pray for me; and so trusting to them, should neglect this dutie himselfe, and so they might haue prayed very doubtingly for him: but that they might be the more willing to pray for him in this case, hee telleth them, and professeth it openly, that he would pray to God himselfe: and as he should be in any speciall trouble, so he would doe it much more earnestly: and therefore he would haue them pray to God for him, that he would heare those prayers of his.

So then in requiring this of them, hee did not leaue
them

them in suspense, to thinke thus, he willeth vs to pray for him indeede, and so it is our bound dutie to doe, and wee will doe it; but wee cannot tell whether hee will vse any prayer himselfe, which if hee doe not, ours shall doe him the lesse good. But as hee required their prayers, so hee bound himselfe to the like practise, and would haue them also to know it before hand, that so they might pray accordingly, that God would heare his prayers. So that first of all Kings and Princes be they neuer so great, must not so require their subiects to pray for them, that they shuld thinke it were not needfull for themselues to pray at all, for they had enow that daily did it for them euery where. And all others that desire the prayers of their brethren, must not for that bee any one whit the more remisse and sparing in their owne prayers: which is diligently to bee marked of vs, because it is contrarie to the common practise of the Church of Rome, and of diuers others. For the Romish Synagogue maketh Emperours, Kings, and great men to belecue vpon their credit, that prayer doth not so necessarily belong vnto them, or to such kind of men; that doth peculiarly belong to the Clergie, and Church-men, (as they cal them); they could pray enough for them, and for al the world, if they may be wel paid for their labours. Therefore if such men as they will but giue some lands and reuenues to an Abbey, or erect a Monastery, or some religious house, there to be prayed for, they shall haue so many continually to pray for them, that it maketh no matter though themselues very seldome or not at al pray. This kingly prophet, or propheticall king was of another minde, and so ought all godly and religious not onely Princes, but men and women to be.

No more must kings when their subiects doe pray for them.

The practise of the Papists is otherwise.

But to leaue these men, and their religious practises to themselues; we shall finde this corruption to be in some, that are not of the worse sort; that when they know that others doe pray for them in sicknesse, or otherwise, they can be contented to let passe their owne prayers now and then in hope of that, and to become somewhat remisse themselves.

And of some Gospellers.

themselves. But as *Dauids* desire was here, not onely that they would pray for him, but after this manner, euen that God would heare his prayers, which hee had and would make euery day : so doth the Apostle ioyne these two very fitly together, and requireth them both of all men alike : saying, *Is any man among you afflicted? Let him pray: Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him :* where he would haue all men to pray for themselves in their seuerall afflictions, and to send for others, that they might pray for them likewise. And as he would not haue them in some cases to content themselves with their owne prayers, but send for others to pray with them; so hee would not haue them passe ouer their owne prayers in hope of that, but begin with them first, and pray themselves, and if they cannot that way preuaile sufficiently, then to call for the aide of others; among whom it may come to passe, that the prayer of some one righteous man or other might bee so feruent, that it might auaille much for them. Therefore those things which the Lord by precept, and by the practise of his seruants, hath ioyned together so neerely, let no man put asunder.

We must not
seuer our own
prayers from
the prayers of
others.

Yet God hea-
reth his ser-
uants for those
that neither
doe, nor can
pray for them-
selves.

And yet we doe not denie, but that such is the goodnes of God to all sorts of men, to leaue them without excuse; and that hee hath made so many gracious promises vnto the prayers of his seruants, that hee often heareth them praying for those, who neither pray for themselves at all, neither can pray, nor haue any purpose to doe it. So did he diuers times, as hath been declared before, heare *Moses* and *Aaron* praying for *Pharao* King of Egypt, & for his Princes, and for his people : all which had no purpose at all to serue God themselves, neither knew how to doe it, but did hinder, as much as lay in them, his people from it : and as for prayer, they knew not how to pray one word aright. So did hee also heare the man of God, that prayed for *Ieroboam* the idolatrous king of Israel, when his hand was dried vp, as we haue seene euen now; so that
both

both these were deliuered from their seuerall plagues that were vpon them by the prayers of others, when they neither knew how to pray themselves, neither had any desire to learne. The like may be said of the prayers of *Abraham*, which hee in great compassion made for the filthie wicked Sodomites, that the Lord did heare him sixe times praying for them, though they were so beastly minded, that they could haue no care to pray for themselves. *Gen. 18. 3. 2.*

Therefore though they, who in faith and loue to their brethren pray for others, may hope to be heard for them, that doe not, neither can pray for themselves at all: as the Israelites were willed to pray for the prosperitie of the King of Babylon in the time of their captiuitie; and *Paul*

willeth the Church to pray for the Romane Emperours, who were Heathen, and wee doe pray according to the will of God for the Iewes, Turkes, and all Infidels: yet

they that desire others to pray for them, and looke for some benefit by their prayers, must be sure that they pray themselves for themselves, otherwise they can haue little comfort in them. For euen as when wee stand in neede of the helpe of some great man, and hee not onely pitieth our estate, but mindeth to doe vs good, and therefore willeth vs to come to him, and to make our estate knowne vnto him, and yet we should neglect to doe that, but goe and desire others to speake for vs, and they also should doe so; would not he say vnto them, wherefore doth hee not come and speake for himselfe? Will he set other men a worke, and take no paines for himselfe? And so many times their speech for vs, when wee refuse to open our mouthes for our selues, shall not onely not further our suites, but rather hinder them: where if wee did first intreate our selues, and then they come after vs, or with vs, they might greatly further vs: So when wee come vnto the Lord to make our requests knowne vnto him in supplication and prayer, as hee calleth all men thereunto indifferently without respect of persons, saying, *If any man lack wisdom, let him aske it of God, who giueth to all men liberally.* *1. Tim. 2. 1.* But wee can haue little comfort in the prayers of others, if wee pray not for our selues.

If any man lack wisdom, let him aske it of God, who giueth to all men liberally. *Iam. 1. 5.*

Psal. 50. 15.

Dauid desired
the people to
pray for him,
and did pray
himselfe also.

2. King. 19. 1.

Verf. 4.

So did Heze-
kiah when he
desired the
prayers of I-
saiah.

2. Chron. 32. 20

Rom. 1. 9.

liberally, &c : and for all this in our great need we will not pray our selues, or not as wee should, but desire others to pray for vs, and trust only to that, it shal be said vnto vs by the Lord, Why do you not pray your selues? I haue commanded you to call vpon me in the time of your trouble, and I wil heare you, & deliuer you: whereas if we do pray earnestly our selues, and others at our request doe second our prayers, the prayers of many, euē of two or three shal greatly preuaile & further our prayers. Thus wee see what intent and purpose we must haue whē we desire others to pray for vs, namely not to neglect our owne prayers because of that. We haue a notable example of this euen in this Psalm in y person of *Dauid*, who desiring many men, euen the whole church of God at Ierusalē to pray for him, did not only himself in all his actions from day to day vse feruent prayer, but openly professeth it vnto them before hand, desiring them to further his prayers. So did that good King *Hezekiah*, when he was in feare of the hoste of *Senacherib*, hee went himselfe first into the house of the Lord, to pray to him for his defence : and then hee sent messengers to the Prophet *Esay*, and desired him to pray for him, and for the remnant of the people that were left, and so he did : and therefore it said that both of them did pray, euen *Hezekiah* as well as *Esay*, the King that sent vnto him, as well as the Prophet whose prayers were desired; and he rested not in this, that hee had sent to the Prophet *Esay* a man of God, who was well able and willing to pray for him and for all the rest; for thus it is written, that when the Captaine of the hoste of the King of *Assur* had spued out his blasphemie against God, and against *Hezekiah* in the eares of the people; that *Hezekiah* the King, and the Prophet *Isaiah* the sonne of *Amoz* prayed against it, and cried to heauen. So did the Apostle *Paul* not neglect to pray himselfe for the obtaining of those benefits, wherein he desired the help of the Romanes, and of the Corinthians. For he thus writeth of himselfe, *God is my witnes, whom I serue in my spirit in the Gospel of his sonne,*
that

that without ceasing I make mention of you alwaies in my prayer, beseeching that by some meanes one time or other I might haue a prosperous iourney by the will of God to come unto you. And afterwards; Brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that yee would strine with mee by prayers to God for mee; that I may come unto you with ioy by the will of God. And to the Corinthians; We trust in God, that hereafter he will deliuer vs, so that ye labour together in prayer for vs. So that in both these places he insinuateth thus much, that as hee had often prayed for himselfe, so he would do still, willing them not onely to strue, but to strue with him in their prayers for him. For (to shew it in that comparison which the Apostle vseth) as if one should bee struing to obtaine some great thing, and then should desire others to put to their helping hand, he would not giue it ouer himselfe, and lay the whole burden vpon them, but strue still with them; so did S. Paul here, and so must we doe. But the example of Queene *Hester* is most fit for this purpose, who in that great and common calamitie of the Iewes, which *Hammans* malice had brought vpon them, shee was determined to make suite to the King for them, shee commanded that all of them should not only pray, but fast for her, and that three daies and three nights: she did not purpose to take any libertie to her selfe thereby, but said plainly, that she her selfe and her maides would doe so likewise. And thus when all prayed together, God heard them, and one of them for another; as the people of Ierusalem for *Dauid* their King; the Prophet *Isaiah* for *Hezekiah* and the rest of the people, and the captiued Iewes for *Hester* the Queene, and her for them: so will hee doe one of vs for another. So that if we daily giue our selues to prayer, and make conscience to vse that holy ordinance of God our selues, wee may in great faith and hope desire the prayers of others. And thus much for him that made the prayer, whose name is prefixed in the title of it: now for them that vsed it, which was the Church of God at Ierusalem, which

And Paul, when he craued the prayers of the Romanes and Corinthians. Chap. 15. 30.

2. Cor. 1. 10.

And Queene Hester, when she desired the Iewes to fast and pray for her.

Hest. 4. 16.

which is to be gathered out of the discourse of the whole Psalme : but I cannot enter into it at this present, I will reserue it vntill the next day.



THE THIRD SERMON vpon the first verse.

*The Lord heare thee in the day of trouble, the name of the
God of Iacob defend thee.*

The people
pray for the
King, as they
were desired.



So must we do
for all those
that desire our
prayers.

Especially
when they
shall make
their estate
known vnto vs

Hese are the words of the people, which they spake vnto God in the behalfe of their King, and so they did as *Dauid* desired them, namely pray for him. If they did thus pray for him being desired thereunto, and it was their bound dutie so to doe, and they knew it to be so, and therefore did make conscience of it, and it had bin a very great fault for them to haue failed in it ; then by consequence it followeth of necessitie, that whensoever any of our brethren or sisters in Christ shall desire this dutie at our hands, wee must bee carefull to performe it, and it were a fault not to be excused in vs, both against God and them, to faile in it. Therefore wee must not thinke, that when godly men and women at their parting, or otherwise desire our prayers, and say, I pray you pray for me, or remember me in your prayers, that these are words of course (though I doe not denie, but that many doe so vse them ; and so doing they take the name of God in vaine) but wee should be perswaded, that out of the abundance of their feeling of their owne wants they speake vnto vs, and so be willing by our prayers to helpe to supplie them. And especially wee should doe it, when they shall make knowne their estate vnto vs, as here *Dauid* did to the people, giuing them to vnderstand, that he should or might be in great daunger
of

of his enemies, and so it was a time of trouble vnto him, as he called it: and as the Apostle *S. James* speaketh, *Acknowledge your faults one to another, and pray one for another, that ye may be healed:* that when the sicke should send for godly and graue men, and so they should not onely see their estate for bodily health, but they should also for their owne further comfort confesse vnto them their speciall sinnes, which they finde to haue been the cause of them, that then they would bee most willing to pray for them, being sent for to that end especially. So then if we see plainly that they haue cause to desire our prayers, and that they doe it with earnestnes, then most of all should we thinke vpon them, and vpon their estate, to pray for them, and it must needs bee a great fault to forget them. For, as if any should bee in distresse or want, and should stand in neede of our helpe for meate, and drinke, and cloathing, or other things, and should come and make their moane vnto vs, and desire reliefe from vs: if we, seeing their estate to be so pitifull, as indeede it is, should not be moued in compassion to helpe them, according to our abilitie, it were a token of great hardnes of heart in vs: So much more when any shall make knowne their wants vnto vs to that end, that we might pray to God for them, if wee should forget it, or neglect to doe it, it should bewray too great want of fellow-feeling and brotherly compassion in vs.

Most of all this dutie of prayer ought to bee carefullie performed, when wee haue promised it vnto any vpon such notice of their estate: for as all promises made to our brethren ought to be kept, yea though it bee to our owne hindrance; so those most of all that so neerely concerne them. And as if when any should desire vs to speak to some great man for them, and wee promise to doe it, and they trust to it, hoping that we will be as good as our words; it were a great deceit in vs to faile them, and so to frustrate their expectation: So when any haue desired vs to speake to God for them, and vpon our promise they

And most of all when there-upon we haue promised to pray for them, *Psal. 15. 4.*

For all lawfull promises must be kept.

E

would

would comfort themselves ouer it, if we should by negligence deceiue them, it were a great fault in vs, and that which the Lord would require at our hands, though they should neuer know of it. Therefore as we ought daily to pray one for another vnasked, as our Sauour Christ hath taught vs; *O our Father which art in heauen, giue vs this day: and forgive vs our trespases: and leade vs not into temptation, &c*: so more specially and by name should we do it for them, that haue desired it of vs. And so parents especially should not forget their children in their prayers, which daily aske their blessing, and hope to be blessed of God by their prayers.

Els they that
we trust vnto
shal neglect to
pray for vs.

Matth. 7. 2.

Secondarily, if wee should neglect to pray for them, that haue desired it at our hands; how could we haue any hope, that others whom we haue desired to pray for vs, should performe that dutie vnto vs? Nay, might not wee iustly feare, that they would altogether neglect it, seeing we doe neglect them? and should it not be iust with God so to punish vs? according to the saying of our Sauour Christ, *Looke with what measure you meat vnto others, it shal be met vnto you againe*. And I remember that this was the saying of a reuerend father in the Church, who is now fallen asleepe in the Lord, when any desired him to pray for them (as many did, and more then any, that I haue knowne) he would say vnto them; *I pray you pray for me, and pray that I may remember you, and then I hope I shall not forget you*. Therefore if we would haue others pray for vs, let vs pray for them, for wee can neuer haue greater assurance that they will doe it for vs, than that we are carefull to doe it for them; and the more that we doe it for them, the more may we hope that they will do it for vs. For the spirit of God that moueth vs pray, and knoweth much more that we doe so, it being the searcher and the mouer of the hearts, shall also moue them to doe the like for vs, that this promise might be verified vnto vs. Which if it be true very often of them that are not desired at all, that by the secret operation of the spirit of God, which quickeneth

neth the whole bodie of Christ and euery part of it; then much more of them that are desired, and know the estate one of another.

Therefore if the King would haue his subiects to pray for him, he must pray for them: if Noblemen would haue their Chaplens pray for them of conscience, they must pray for them also: if the Bishops would haue the Ministers remember the in their prayers, they must not forget them in theirs: and so these great personages must not thinke that all should remember them, and yet forget all: and that it should be a great fault in their inferiours if at any time they should but once forget them in their public prayers, and yet it should bee no fault in themselves though they doe continually forget them. So if the Minister would haue his people to pray for him (as the Apostle often willeth the Church of God to pray for him) then he must remember publicly and priuately to pray for them: so must children doe for their parents, if they would haue their blessing and the benefit of their prayers: so must the husband do for the wife, and one neighbour and friend for another. For the more wee pray for them, the more shall they pray for vs, yea though they know not at all that we pray for them: and if they should neglect it, yet no doubt some or other shall doe it: for this saying of him that is truth it selfe, must needs be true, *Looke with what measure you mete vnto others, with the same it shall be mete vnto you, even heaped vp, pressed downe, and running ouer into your bosome.* Therefore as he that is mercifull rewardeth his owne soule; so hee that performeth this worke of mercie to pray for others in their neede, rewardeth himselfe, and shall haue others pray for him in his greatest need. And as hee that soweth plentifully, shall reape plentifully; so he that soweth this dutie of prayers plentifully for others, shall reape againe so many and more from others. The knowledge of this should make vs willing to pray for others, especially being desired thereunto: for wee shall lose nothing thereby, but gaine greatly.

Therefore if we would haue others pray vs let vs pray for them.

Luk. 6. 36.

Pro. 11. 17.

2 Cor. 6. 6.

Matth. 7. 12.

If we doe not pray for others, we shall the lesse reioyce in all blessings of God vpon them.

Rom. 12. 15.

greatly. Therefore, if not for the good of others, yet for our owne, let vs be willing to pray for others : and herein let vs fulfill the saying of Christ; *Whatsoeuer you would haue men doe vnto you, euen so doe you vnto them.*

Thirdly, seeing the end of our prayers for others is, that we might thereby obtaine such things for them as they neede: when God shall besse them in soule and body and euery way else according to their owne desire, and in these things we shall haue prayed for them also; we shall haue so much the more cause to reioyce with them, and to be thankfull to God for them, when we not onely see that God hath blessed them, but blessed them at our prayers, and so we haue our part in those benefits. Whereas if we should neglect it, God might heare them selues, or others for them, or both: but we shall haue little comfort in those benefits, because by neglecting to pray for them we haue had no hand in them. Nay, we shall be the more sory that so great things are befallen them, and we haue not furthered them therein as we might, and as we were desired. For as if our friend haue a suite to some noble man, and we by some meanes haue furthered them therein, and they haue obtained it, as it were partly by our meanes; wee then speake and thinke of it with the more ioy and comfort; but if they preuailed therein by themselues, or by others without vs, it will grieue vs that we haue not yeilded them that helpe that we might: so is it in the suites that men make in their prayers vnto the Lord. For if we should, as the Apostle saith, be so affectioned one to another, that we should *reioyce with them that reioyce*, and be heartily glad of any good that God bestoweth vpon others, and be thankfull to him for it, seeing we are brethren, nay members one of another; then most of all should we doe it when such benefits are bestowed vpon them partly by our meanes. Therefore that we might continually reioyce in all the good that God bestoweth vpon others, let vs be willing and carefull to pray to him for a supplie of all such wants as they shall make

make knowne vnto vs. In which respect euery one should be mindfull to pray for the Church of God in their time, especially for that part of it wherein they liue, and for the common-wealth, and for our gouernours in both : that so wee might reioyce with others, and bee thankfull to God with them for all the common benefits of our time. As for example, if wee haue and doe pray for the life and honour of our most gracious King, how glad may we be to heare of his miraculous deliuerance from most notable treasons, as they professe verse 5? And if we doe pray for the staying of the Pestilence euery where, how may wee reioyce to heare, that the Lorde diminisheth his heauy hand in any place? So if we pray for seasonable weather with others, wee may haue the more comfort in it when the Lord shall send it. And to conclude, if we pray for the blessing of God vpon the ministerie of the word, that it may haue free passage and bee glorified, as the Apostle willeth, and that the Lord would giue an increase to that that is planted and watered from time to time; then how may it reioyce our hearts to see sinners conuerted vnto the Lord, or any good to be done thereby? Otherwise, as *Mordochey* said to *Hester*, If she did not helpe, God could send deliuerance to his Church from some other place : so if wee refuse to pray for these things, God may send helpe by the prayers of others, but we shall haue so much the lesse comfort in them.

Fourthly and last of all, that wee might bee the more willing to pray for others, wee must bee perswaded that God will heare vs for them; and that this way we shall be beneficiall vnto them : for the Lord will bestowe such and such blessings vpon them, and deliuer them from the miseries that they bee in both of soule and body at our prayers; so farre forth as may make for his glory and their good. And so wee must not thinke, alas our poore prayers can doe them no good, as the diuell is ready to put this into our heads to discourage vs from prayer : for the Lord who hath commaunded vs to aske one for an-

Therefore we should pray for the church and common-wealth in our time.

2. *Thessal.* 3. 1.

Hest. 4. 14.

We must beleeue that our prayers may doe much good to others.

Verf. 6.

Jam. 5. 15.

other, hath also promised to giue. Therefore, if we cannot otherwise profit our friends, and those whom we wish well vnto, yet this way by our prayers we may be beneficiall vnto them: and this way alwaies, euen the meanest of vs, when we want opportunitie or abilitie to doe it otherwise. And thus *Dauid* in this Psalme teacheth them to pray for him, beleeuing that God would heare them for him, when they say, *Now know I that the Lord will helpe his annoynted, and will heare him from his Sanctuarie, by the mighty helpe of his right hand:* where he sets downe this part of the prayer in the singular number, though many did vse it together, to shew them that euery one particularly should beleue that God would heare them for their King, and would at their prayers defend him against his enemies, and so they should not pray for him in vaine. And the Apostle exhorteth men in their sicknesse to send for the Elders of the Church to pray for them; and that both the one and the other might doe it in faith (the one send for them, and the other be willing to come) he maketh a gracious promise in the name of the Lord vnto their prayers, and saith that they shall thus obtaine for the sicke both health of body, and forgiuenesse of sinne. *Is any sicke among you? Let him send for the Elders of the Church, and let them pray for him, and annoynt him with oyle in the name of the Lord: and the prayer of faith shall saue the sicke, and the Lord shall raise him up: and if hee hath committed sinnes, they shall be forgiven him.* And in the next words he willeth vs all to confesse our sinnes one to another, and pray one for another, that so wee might receiue health; for the prayer of a righteous man auaieth much euery way when it is feruent; And for whom? Not only for himselfe, but for another; as he proueth by the example of *Helias*; in whose dayes though that godly man *Obadiab*, and the hundreth Prophets, whom hee hid in caues from the persecution of *Iezabel*, did pray for raine in that great drought, as we must needs presume of them: yet he only by his prayers obtained that benefit for himselfe,

selfe, and for them, and for all the rest of the people of that time. *Helias* (saith he) *was a man subiect to like passions* Verf. 17. *as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths: And he prayed againe, and the beauen gaue raine, and the earth brought forth her fruite.*

And here if vpon this occasion I should enter in this treatise, to shew what great benefits men haue obtained by their prayers, not for themselues, but for others, the time would not be sufficient, the examples both in the old and new Testament are so many to declare it. As how the Lord heard *Abraham* for his sonne *Ishmael*, when he said; *Ob that Ishmael might line in thy sight*: so that he became a great man in the world, and was multiplied exceedingly, so that not onely twelue Princes came of him, but a great nation. And how *Izhab* prayed for his wife because shee was barren, and the Lord was intreated of him, and shee conceived, and brought forth twinnes twentie yeeres after they had liued together in marriage before. And what *Moses* obtained for the Israelites by his prayer, at the red sea, and oftentimes in the wildernes. And how *Elias* raised vp from dead by his prayers the sonne of the widow of Sarepta, with whom he sojourned. And *Elisha* did the like for the good woman of Shunam, who gaue intertainment vnto him as he passed that way: and many such things else might be shewed to haue been obtained by prayer. All which are written for our instruction, to teach vs that we should be willing to pray for others, not doubting but that God will heare vs for them: and this way we may doe them good, if we can doe it no other waies. As for example, if in the loue and loyalty we owe to our soueraigne King, hearing of the treasonable practises maliciously intended against his royall person, and noble progeny, we would be willing to doe him the best seruice for his defence that we could, what shall we doe? Counsell can we giue none, neither are we in place to doe it: we haue no strength to resist his enemies of our owne

What great
benefits men
haue gotten
by the prayer
of others.

1.

Gen. 7. 18.

2.

Chapt. 25. 21.

3.

Exod. 14. 15.

4.

1. King. 17. 28.

5.

2. King. 4. 33.

Verf. 6.

This way euery one may be beneficiall to the Church of God.

owne felues : yet we may pray for him, that Christ Iesus who ruleth in the middest of his enemies would bring things to light, and confound them in their diuelish deuices, and not doubt but that God will heare vs : as they say confidently here, *I know that the Lord will helpe his annointed, and will heare him from his Sanctuarie.* This should moue vs to pray for the Church of God vniuersally dispersed ouer the face of the whole earth, and more particularly for that part of it wherein we liue, and for all our gouernours in the same, high and lowe, and for others also, not doubting but that the Lord will heare vs in all things for them agreeable vnto his holy will, and so this way wee may in all callings bee profitable vnto them in our time. So that no man can iustly complaine, that God hath so disabled him that he can do no good vnto others: for if we were as poore as *Iob*, if as full of sores as *Lazarus*, if we lay sicke in our beds, and in great weakenes of body, yet by our feruent and godly prayers we might doe much good vnto many. And thus I remember a godly wise Father did comfort his weake brother, who continuing a great while in a lingering sicknesse and weakenesse of body complained vnto him, that there he spent away his time vnprofitably, and was able to doe no good: yes, saith he, very much, for you may pray for the Church of God: and that was true, though he did not then see it. For whatsoeuer wee aske in the name of Christ according to the will of God, shall be graunted vnto vs; which is true, whether we aske for our selues or for others.

We may bee perswaded that God will heare vs for others by the largenes of his promises.

Matth. 7. 7.

And the rather that wee might bee confirmed in this faith, namely, that the Lord of his bountifull goodnes will heare vs when we pray for others; let vs first of all consider the promises that God hath made vnto prayer, which are infinit in number, and vnmeasurable in greatnesse, but take one for an example. Christ saith in the Gospell, *Aske and it shall be giuen you, seeke and yee shall finde, knocke and it shall be opened vnto you;* which hee deliuereth without limitation, that we might know that it is not to be restrained

strained to our selues, but if wee aske for others, wee shall receiue for them. Then let vs set before our eyes the manifold and happie experience of the truth of these promises in all the seruants of God; who by their prayers haue obtained great things for others, as we haue heard already: that when wee shall finde this way, Gods word and all his promises pure and most certainly to be trusted vnto, as siluer that is tried in a fornace of earth, and fined seuen fold, we might relie vpon them, and so be willing to pray for others, knowing that we shall not lose our labor.

And by the
experience of
them in others

Psal. 12. 6.

Thirdly, to these wee must adde the consideration of our owne experience, and remember for whom wee haue prayed, and how often, and what hath been the successe of our prayers. As how wee haue prayed heretofore for the life and preservation of our gouernours, and namely of our late Soueraigne Ladie of famous memorie Queen *Elizabeth*: and how God hath often deliuered her from many great treasons intended against her by the Iesuistes and other Papists: how we haue prayed for others, as for the life, health, and prosperitie of our parents, husbands, wiues, children, neighbours, and friends, in their seuerall griefes of minde and infirmities of bodie, and other distresses, and what hath followed thereupon, as how they haue been recouered, and comforted, and otherwise holpen and relieved: how here in the Church we haue sometimes prayed for those that haue been very sicke euen at deaths doore, who haue receiued the sentence of death in themselves, and yet they haue recouered, and some of them are aliue still; that so as *David* said vpon his former triall, *The Lord that deliuered me out of the paw of the lion, and out of the paw of the beare, hee will deliuer me out of the hand of this Philistin*: so wee might vpon our former experience boldly say, God that of his mercie and goodnes hath vouchsafed to heare me for such and such, wil heare me also at this time for these. To this end also wee must wisely obserue and diligently marke for our owne comfort, and the good of others, what hath followed vpon

But most of
in our selues.

1. Sam. 17. 37.

our prayers, and what God hath wrought or done for them. Yea all they that desire the prayers of others for any speciall cause, whether of the Church generally, or of priuate men particularly, should signifie vnto them afterwards (which few or none doe, and it is a great vnthankfulness in them vnto God and man not to doe it) what blessings they haue found vpon themselves by such prayers; not onely that they might bee thankfull to God for them, as they prayed for them before; but that being confirmed by such experience, they might the more willingly and boldly pray for them, and for others at some other time, as there shall be neede: and for want of this they cannot doe it so cheerefully and so confidently as otherwise they might doe.

How greatly
men faile in
neglecting to
pray for o-
thers.

To conclude the summe of all that hath been said in one word: we see what is here required of vs, euen that we bee mindfull to pray for others, and what good reason there is for it, both in respect of our owne comfort, and of their good; let vs examine our selues, to see whether wee haue been so carefull to performe this dutie vnto them, as we should. How often haue wee, and doe we pray for the good estate of the Church of God in other countries, as in *France*, the *Netherlands*, *Geneua*, and such like, that God would defend them from their enemies, and inlarge the kingdome of Christ among them? Nay, how often doe wee pray for the Church of God in this land, and in the kingdomes vnited? How often for the Kings Maiestie, the right honourable Councillors, Iudges, and Magistrates, not onely of this land, but more specially of our owne countrey? How often for our neighbours, yea particularly and by name for them of our owne family, as for al our children and seruants? Yea let vs call into our minds how often wee haue prayed seriously and in good earnest for those that haue desired our prayers, and haue as it were made a couenant of prayer with vs, by promising that they would pray for vs, if we would remember the: whether we haue carefully kept this promise and couenant or
no:

no : and when we shall finde that wee haue greatly failed this way; let vs be sorie that wee haue not done that good this way that we might, and that hath been looked for at our hands : and therefore that wee cannot haue that comfort in the common blessings of God in church and common wealth, and vpon priuate men, that others haue. And let vs determine for the time to come to be more mindful of others in our prayers, and let vs be so indeede; especially of all the Church of God, and of all those that we haue made this promise vnto , and so haue bound our selues to it by a couenant in the Lord : that so the Lord may also reward vs with the prayers of others, and with the fruit of the same in our greatest neede; when wee shall haue carefully performed this dutie vnto them before. Especially let vs remember to pray for the King, and for all our gouernours, as wee are bound thereunto both by the word of God, and the lawes of the realme; as if wee had made a certaine promise to them for it.



THE FOVRTH SERMON

vpon the first verse.

The Lord heare thee in the day of trouble.

THus the people doe speake vnto God in the behalfe of their King, and so they pray for him, that God would heare him, and defend him. The people pray for king Dauid.
 This practise of theirs must be our imitation : for it is the dutie of all subiects likewise to pray for their Princes and gouernours : and as wee doe owe vnto them tribute, custome, feare, and honour, as the Apostle saith, so this dutie of prayer also, and most of all : and therefore it is a great fault in any to neglect it : let vs therefore doe it, and that of conscience publikely and priuately. Rom. 13. 7. So should we all doe for our King.

1. Tim. 2. 1.

What great
reason there is
of it.

part are addicted to themselves, or to their friends in prayer: the King they think is a great way off, and so the proverbe with them is too true, *Out of sight, out of minde*: or they thinke he is well enough and hath all things at will, therefore he needeth not so greatly to be prayed for, especially of vs. Surely we cannot denie, but that this dutie of prayer for him is greatly neglected of many: for how few doe vse to pray for him at home in their houses, and bind themselves to it, as a matter of dutie? and at Church also they pray not for him, as for themselves. But the Apostle *Paul* chargeth *Timothy* a Minister of the Gospell to practise and to teach this: *I exhort (saith he) that supplications, prayers, intercessions, and giuing of thanks be made for all men: for Kings, and for all that are in authoritie, that we may leade a quiet, and peaceable life, in all godlinesse and honestie*: First of all pray for all sorts, rich and poore, bond and free: next for those, of whom there might bee some question then, as for Kings and gouernours, because they were enemies to the Church and people of God. So then if we had the most wicked King and cruel tyrant set ouer vs, as some haue in these daies, and our forefathers haue had in the daies of superstition and Poperie, yet wee ought all to pray for them: for though they were nought themselves, yet the gouernment is good, and of the Lord: much more then should we doe for those that are good: as for our King; he being a professor of the Gospell (which is rare among Princes in these daies) and after the purest manner: and truly called the *Defender* of the true ancient Catholike and Apostolike faith. A great learned man also, able to iudge of things himselfe, and more learned than any Prince that we know of, being brought vp of a childe in learning vnder most excellent schoolemasters and tutors: his learned bookes also doe sufficiently testifie of his great learning, both in the tongues, the Artes, and in the word of God. He is one of great gouernment in himselfe, both for apparell and for diet: lowly minded, and not ambitiously puffed vp with the accessse of so great kingdoms:

domes: and for his wisedome he hath been long exercised in gouernment, and in gouerning of a troublesome kingdome. A man of great courage for the warres, and of policie for peace, and in a word the mirrour of the world: What cause then haue we to pray for him?

And that we might doe it, let vs remember how the Apostle telleth vs of the benefits that wee receiue by our Kings, and to what end their gouernment is appointed: namely not for themselues, but for their subiects, that they by their meanes might liue peaceably, honestly, and godlily: which are three great comodities and comforts of this life, and without which our life were no life. And first for peace, nothing is more to bee desired than that: for if we had all that we haue and a great deale more, and yet were subiect to warres abroad, or forren inuasions, or to robbers and theeues at home, it would doe vs little good: And yet this peace without godlinesse is nothing worth, as if wee had not the meanes of our saluation, and might not thus come to the Church to serue God according to his word, and to leade our liues thereafter. And if we had these, yet if there should bee no honestie among men, nor any true dealing one with another, so that one man might not trust another, but there were lying, deceiuing, oppression, and such like without controulment. Now all these benefits of peace, honestie, and godlinesse we haue by the meanes of our King: especially wee may looke for them vnder his gouernment. For as for forren enemies and inuasions, which in former times wee haue been in feare of, he is in league with all Christian Princes round about him, so that we shall not need to feare them: and as for tumultuous and disordred persons at home, the lawes are still in force to suppressse them, and it is like that new shal be made, if there be any cause: and though some doe breake out in hope of the Kings pardon, yet for the time present the lawes will take hold of them, and how farre his gracious pardon will extend they know not: we may be sure, that all such shall be exempted, who doe

What great benefits we enioy vnder the gouernment of our King.

1. As so liue peaceably.

2. Godlily.

euill before hand in hope of it. And we hope to liue godlily vnder him, for we doubt not but that the Gospel shall be continued, and wee hope that the estate of it shall be bettered: and though the Papists seeke for a toleration of their superstition, and comfort themselues with false promises that way, yet we hope that their eyes shall fall out with looking for it in vaine: for seeing that hee hath kept it out of *Scotland* all this while when he was of lesser power; there is no likelihood that he should now yeeld vnto them, when he is of greater power, and more able to keepe vnder the whole route of them. But the more obstinately that they seeke for it, the more earnestly had we need to pray to God for the King to bee zealous against them. Lastly, we hope to liue honestly vnder him, for he seeketh alreadie the good of all his subiects, as appeareth by his proclamations, wherein he hath giuen all men that are any way oppressed, to complaine of their griefes, yea though it bee against them that are in authoritie, with good hope of finding reliefe: he hath also put downe the Monopolies, and such like kinde of abuses, because they stood not with the common profit of his people: and this he hath done, though his Maiestie was interressed in some of them, and some, vnder the colour and pretence of that, hoped stil to retaine them. Therefore when we haue and looke still to enioy such great benefits by his most gracious gouernment, what great cause haue wee to pray for him?

3. Honestly.

What cause
we haue to
pray for the
life of our
King.

And the greater that these benefits be, the more cause haue we to pray for his life, by whom next vnder God we looke to haue them continued. For if he should miscarrie, (which God of his great mercie keepe from vs) then all these great blessings might goe away with him at once. For though by the grace of God he hath issue of his owne bodie lawfully begotten in holy Matrimony, who shal sit in the throne of the kingdome after him; yet they are all yong: and it is no great blessing, but rather a punishment, to haue children raigne ouer vs, as the Prophet saith. For
besides

besides many great wants that would be found in them, the Nobles and Peeres of the land, and such great men could not so well bee kept in order, some of them, when there were none to complaine of them if they should offend; a Lord Protector or Viceroy carieth not the maiestie of a King in the hearts of men: The forraine enemies would be more bold against a childe, than against a man both of wisdom and courage: yea there would be more rebellions attempted at home. Therefore wee haue great cause to pray for the life of our King: and the rather for that wee see how his life hath been desperatly sought by diuers: as appeareth by the confession of some who are in prison, at the least for suspition of treason. Now if they begin thus maliciously and impudently so soone; what will they not dare to doe hereafter, if God and good lawes doe not suppress them? And truly by this experience that we haue, that euill things thus determined in secret, are wonderfully disclosed and brought to light before hand, and the malefactors apprehended and taken, we may see the fruit of our former prayers for his Maiestie; and that should incourage vs with good hope to pray for him still. Nay we haue longer experience of the fruite of our prayers for our Princes, in the time of good Queen Elizabeth, whose life was so often sought, and so desperatly, that she might truly say with the Psalmist, *They haue often times afflicted mee from my youth, but they could not preuaile against me*: for she went to her graue with peace, full of daies, threescore and nine, which is a great age for a Prince, when she had happily and peaceably raigned fve and fortie yeeres. Let vs labour then as much as in vs lieth, to draw out by our prayers the life of our most gracious Soueraigne, as an euen thred to the full: for as the Lord God hath ordained the thing, so also the meanes, which we for our part must not neglect. And let vs pray not onely for his royall person, but also for his gouernment, that vnder him wee may leade a quiet and a peaceable life in al godlinesse and honestie, as the Apostle speaketh.

Psal. 129. 22.

Elizabeth died at the age of 69 having reigned 45 years.

1. Tim. 2. 2.

keth vnto *Timothy*: and namely that at the next Parliament good lawes may be made for the reformation of all things that are amisse in the Church & common-wealth.

This sermon
fell out vpon
that day,
which caused
this digression

Psal. 124. 2, 3,
4, &c.

1. Tim. 2. 1.

What cause
we haue to
giue thanks
to God for our
King.

And seeing that we are commanded to keepe the memory of this day with publike thanksgiuing for a famous and memorable deliuerance bestowed vpon his Maiestie in his Realme of *Scotland*, from the treasonable conspiracie of the Earle of *Gowry* and his complices: (of whom in that respect we may say as it is in the *Psalme*; If the Lord had not been on his side, when men rose vp against him, they had then swallowed him vp quick, when their wrath was kindled against him; then the water had drowned him, and the streames had gone ouer his soule: But praised be the Lord, which hath not giuen him as a pray vnto their teeth; his soule is escaped out of the snare of the fowlers: the snare is broken and he is deliuered) it falleth out not vnfitly with the argument, that out of this text we haue in hand. For as *Dauid* in this *Psalme* teacheth the people to pray for him, and in the next to giue thanks: so it is our bound dutie not onely to pray to God for him, but to giue thanks for him: as the Apostle also speaking of the duties of the people to their kings, which he exhorteth *Timothy* to teach and to practise, ioyneth these two together, saying, *I exhort that supplications, prayers, intercessions, and giuing of thanks be made for Kings, and for all that are in authoritie.* And there is great reason that wee should thus doe: for if wee ought to bee thankfull vnto God for other common benefits, as peace, libertie, the Gospell, and such like: then also for him, by whom wee hold them. Therefore among other benefits, let vs continually remember this, and see how wee faile therein; and in our thanksgiuing remember other priuate benefits, and not this great one, or not so much as we should. And though we must needs confesse, that we haue great cause to be sorie for the death of our late *Queene Elizabeth*, by whose wise gouernment we inioyed so many great benefits, that we might much more truly say of her, than *Da-*

uid

uid did of *Saul* in his lamentation, that she cloathed vs in
 skarlet with pleasures, and hanged ornaments of gold vp- 2. SAM. 1. 24.
 on our apparel: yet we must see and confesse to the praise
 of God, as the truth is, that we haue great cause to reioice,
 that the Lord hath prouided one to succeed in her roome
 when her time was expired, that it might not bee said of
 vs, as it was of the Iewes in the daies of the Iudges, that Iudg. 18. 1.
there was then no King in Israel, and so we should haue bin
 as sheepe without a shepheard, scattered here and there:
 as it is said of the Israelites, when King *Ahab* was slaine in
 the battell, *These haue no master, let them returne euery* 2. Chron. 18. 16.
man to his house in peace. Then haue we much more cause
 to be thankfull, that God hath raised vp him for vs, euen In respect that
 the right heire to the Crowne both by father and mother, he is right
 they two being the lawfull grand-children of the Ladie heire to the
Margarite sometimes Queene of Scots by mariage, and Crowne.
 eldest daughter to King *Henry* the seuenth: where if the
 Nobilitie had set vp some other of the bloud royall fur-
 ther off, there must needes haue been great ciuill warres
 to the spilling of many thousand English mens blood,
 and some of them should haue died in an ill cause igno-
 rantly or against their wils, as when the two houses of
Yorke and *Lancaster* were a long time diuided in this
 land. And then also some forrainer might easily by their
 owne power, and by the helpe of the Papists, and other
 mutinous and malecontented persons haue soon set foo-
 ting into this Isle, which would not so easily haue been
 driuen out againe.

And besides all this wee haue great cause to bee thank- And so rarely
 full, that he being the right heire is so wonderfully qua- qualified for
 lified for the kingdome; that as the Queene lately decea- the kingdome.
 sed was a rare woman fit for the Crowne by election, if
 not by inheritance: so he a very rare man for all parts of
 soule and bodie; and that the Lord did so fit him for this
 place, and then sent him vnto vs, that he came not as *Saul*
 in Gods wrath, who was a cruell tyrant, but as *Dauid* in
 Gods mercie to feede his people in *Jacob*, and his inheri- Psal. 78. 71.
 tance

And for his
royall poster-
tie.

Aff. 13. 36.

And for his
peaceable en-
trance.

And that in
this short time
since his com-
ming things
are bettered.

And all things
very cheape.

tance in Israel. And this is no small benefit, that he hath a royall posteritie to succeed in the throne of the kingdom, least when he should haue serued his time by the counsel of God, and so fall asleepe, and be laid with his fathers, we should be in a new feare. And what should we say of this; that he came to the Crowne so vnlooked for? For though it was his inheritance, yet such was the wisdom of our gouernours, that for certaine causes best knowne vnto themselues, (which it is not meete for vs to inquire into) it was not lawfull for any of the common sort to haue discourses of the heire apparant; and so few of them thought of him, that we haue now, or of any other. But this is most of all to be wondred at, that he came to the kingdome so peaceably, and with so great approbation of all sorts of men; and trauelled through the length of the whole land almost euen at the first: for meaner men haue not come to their inheritances and taken vp the possession of them so quietly. For truly by the grace of God (to his praise bee it spoken) there is no more alteration in the land in any estate, or in priuate mens condition, for the most part, than if the Queene were still alieue. And this benefit is the greater, because we feared the contrarie, and none could haue looked for after her death such times as we haue now. And if there be any change at all, it is from worse to better; so that since his comming many things are better in the Church & commonwealth: For by the gracious proclamations of his Maiestie many abuses of Playes and Interludes, with Bearebaitings and Bulbaitings vpon the Sabbath day are put downe; with Monopolies and ingrossings of wares into the hands of a few men: many worthy men are aduanced to greater honour and worship: the Papists in lesse hope of any toleration for their Popish idolatrie than before. And vnto all these benefits this is none of the least, that God hath added this plentie of all things euen at this time, whereby victuals and other things are resonable cheape, least by scarcitie there might be occasion of dislike. Therefore in

respect

respect of them all let vs be thankfull vnto God : and yet againe let vs consider, that all these come not without some punishment, as this plague, which is so scattered in many parts of this land, especially the chief cities: where- in wee must also acknowledge the great mercie of God, that wee haue escaped that, which wee had deserued, and had most cause to feare, euen to fall into the hands of our enemies, that they might make a pray of vs, and of al that wee haue : which *Dauid* accounted a great mercie, and chose it, when both of them were offered vnto him : saying, *Let vs fall now into the hands of the Lord (for his mercies are great) and let me not fall into the hands of men:* therefore let vs be thankfull vnto God for this mercie also: and so ioyning thanksgiuing vnto prayer for these causes that wee haue heard, let vs pray vnto God for the preservation and honour of our Lord and King, *James*, whom the Lord at this time with so many great benefits hath sent vnto vs : and let vs take these words of the Psalme into our mouthes (from which I haue a little vpon this occasion, that you haue heard of, digressed) and say, *The Lord heare thee in the day of trouble, &c.*

But we are fallen into Gods hand by reason of the plague.

2. Sam. 24. 14.

The Lord heare thee] These are the words of the prayer of the people for *Dauid* their King : but as *Ioab* taught the woman of *Tekoah* what she should say to the King, and did put those words into her mouth, which she spake before him: so *Dauid* made this prayer for them, and taught them what they should say vnto God in his owne behalfe, and did as it were put these words into their mouthes, when they should come before him. And so hee not onely as a King taught his subiects what dutie they did owe vnto him ; but as a Prophet also speaking by the inspiration of the spirit of God, as other holy men that wrote the Scriptures, informeth the Church of God what duties they owe to him, and to their superiours. So that he doth not in teaching them this duty of prayer for him, ambitiously seeke himselfe, and stand vpon his own prerogatiue, to say, Oh I am your King, you ought to pray for

Chap. 14. 19.

1. Pet. 1. 21.

Dauid teacheth the people their dutie to himselfe.

So may and
ought all su-
perious do to
their infe-
riours.

me, and to doe so and so : but he knew it to bee his owne dutie to informe them that were committed vnto his charge in all duties to God and men, euen to himselfe : and therefore doth thus discharge it ; knowing also that in his owne safetie did consist their welfare, and therefore in praying for him (which hee taught them to doe) they should benefit themselues. So that by his example it is lawfull for all publike persons in the Church and commonwealth, to teach those that are vnder them, what duties they should doe to them, and to require them at their hands without all suspicion of ambition, vainglorie, or any waies seeking themselues. Yea they ought to doe it, and no man to finde fault with them for it : not only because all superiours must teach their inferiours, but also and especially because the inferiours in doing such duties vnto them, shall greatly profit themselues.

As the Mini-
ster to their
people and
flocke.

1. Theff. 5. 13.
Heb. 13. 17.

1. Tim. 5. 17.

Heb. 3. 2.

Act. 20. 27.

Thus may and ought all the Ministers of Gods word in wisdome teach the people and flocke that is committed vnto them, what duties they owe not onely to God and other men, but euen to themselues : and in so doing not to be thought of any, ambitious, proud, &c : or their doctrine any waies disliked or suspected : and to shew vnto them, whether for reuerence of their persons, to haue the in singular estimation for their workes sake ; or for obedience of their doctrine, to obey it, that they may goe on with cheerefulness ; or for maintenance or recompence of their labours in worldly things, to giue them double honour : or in any thing els, what they should do vnto them. Not only because they be faithfull in Gods house as *Moses* was, and so deliuer vnto them the whole counsell of God, as *Paul* did, and so teach them all things, and therefore of necessitie there must bee a time for them : but also because the people in doing these duties to them, they benefit themselues. For in preseruing the authoritie of the ministry of the word inuiolable in their consciences, and in the consciences of others, consisteth the peoples welfare. So that as this people was not to except against this

this prayer, when it came to them from *David*; for it came not by the way of intreatie as an indifferent thing, but by a princely iniunction, or propheticall instruction, and so as a necessarie dutie of theirs, and therefore they were to thinke that they were bound vnto it, and that hee did necessarily require it at their hands; and not to make exception against it, and to say; Behold how hee seeketh himselfe, hee hath giuen vs a forme of prayer, but it is all or most for himselfe: So when the Ministers of Gods word shall shew what duties the people owe to them, as they are Gods Ministers, they must not scornfully reiect it, saying; he hath taught vs indeede a good lesson to day, but the greatest part of it did concerne himselfe; see how wel he can plead for himselfe. For doe we not see how the Apostle *Paul* (who was so humble and lowly, that hee did figuratiuely applie the faults of others to himselfe and to *Apollos*, that the Corinthians might learne by them not to swell one against another for any cause) teacheth the Churches and people of God to pray for him, and to reuerence his person as the Minister of Christ, and the disposer of the secrets of God, & also to bestow their worldly goods vpon him for his maintenance? yea the maintenance of his wife and children, and whole familie, if hee had any? and doth hee not iustly finde fault with them, when they had failed in these things? Therefore though many (that I say not my selfe) doe often wittingly and of purpose passe by such doctrine arising necessarily from the words of their text: or doe teach it seldome and very sparingly, least any should stumble at this without a cause: yet when any such thing is deliuered, wee see how it must be receiued, and practised.

1. Cor. 4. 6.

Eph. 6. 19.

1. Cor. 6. 1.

Phil. 4. 10.

The like is to be said of all gouernours in a family: the parents, father and mother, or the master and mistris or dame, may and ought without any imputation from any, teach their sonnes and daughters, their maide seruants and man seruants what is their dutie not onely and principally to God, but to others, euen to themselues: and

And gouernours of families to those that are committed to the.

these inferiors must patiently heare them, and not be offended at it, but willing to learne and doe them. For besides that they should thus thinke of themselves, that they are in place to teach them, and so they must receiue instruction at their mouthes; the gouernours also do know that in the performance of such duties to them consisteth their good, and for the neglect of such, God will punish them. When as then they shall heare them say, you ought to behaue your selues thus and thus to me, you ought so to speake, euen reuerently; your behauiour to mee, and your obedience ought to bee so and so; they must not proudly and disdainfully cast it behinde their backs, but willingly imbrace it, and conscionably practise it.

And one
neighbour
may thus
teach another.

Yea, one man, in godlinesse, wisdome, and christian modesty, may tell others what duties they owe to them in respect of their callings, yeeres, and such like, and say, you ought to behaue your selfe towards mee thus and thus; do you not knowe that I am your elder, your better, your neighbour, your kinsman, &c? without any suspicion of foolish ambition. For as if wee had an euill debter, wee might without suspicion of couetousnesse tell him that hee is in our debt, and that hee oweth vs so much, and require him to pay it: so other duties that any owe to vs, we may without surmise of selfe-loue require at their hands. Therefore in what calling soeuer we be (though indeede we should alwaies and in all things be more forwards to doe duties, then to require them of others: yet we should not impose vpon our selues such a maydenlinesse, or Stoical modestie, that we should neuer challenge our right of men, and shew what duties they owe vnto vs: especially, seeing wee should teach and admonish one another whilest we haue time, and whilest it is called to day: and we also doe know, that for them to performe such duties vnto vs, shall make for their good.

Heb. 3. 13.

How hardly
men will ad-
mit this kind
of teaching.

And this that we haue spoken, is the rather to be marked of vs, because we shall find naturally that we do more easily admit that kind of teaching, wherein we are shewed
our

our dutie to others, rather than to those that doe teach vs. As if the Minister of the Gospell should publikely, or any other priuatly tell vs what we should doe to God, or to our King, or to our gouernors, or to our parents, or to our neighbours, we may happely with quietnes heare it (yet it were to be wished that all would do so:) but if he come to shew what God requireth to be done to himselfe, and to his ministry, then they are ready to take exception against it, and they thinke that they may lawfully gaine say it, at least wise pause vpon it, and say, see what a faire taile he hath told for himselfe: and so though it be a dutie, and God requires it of them, and they heare it, and the conscience doth sufficiently conuict them of it, yet forsooth, because it concerneth them that speake, they little regard it: and though in some cases they will giue a man leaue to speake for his owne profit, yet not for duties to be performed vnto them, though it be for the profit of others. Therefore seeing that wee shall finde this corruption so strong in vs, and so deeply as it were to be rooted in the bones, that it will not out of the flesh; euen that our stomackes will sooner rise against a man when he speaketh to vs of himselfe, and of our duty to him, then of another, and wee can more hardly brooke and digest such kinde of teaching; we had need to be put in minde of it, and to be made acquainted with it so much the more.

And thus we conclude by the example of *Dauid* in gi- The conclu-
uing this forme of prayer in his behalfe, and of the peo- sion.
ple in vsing it for him (and so doe willingly performe this
dutie of prayer for their King, though he taught it them)
that it is lawfull for the Ministers of God, to teach pub-
likely in their Sermons such duties as belong to them-
selues: yea and for all sorts of men priuatly to admonish
their neighbours and brethren of the like, without any
iust suspicion of ill meaning: and that all inferiours must
with meekenes and reuerence receiue such instructions
willingly at their mouthes; and be swift to heare them,
and slowe to replie or speake against them; and be care-
full.

full to follow them in the feare of God: and not to thinke much of it, that they should come thus neere them, as to presse vpon them such duties as they owe not any to other, but to themselues: seeing God hath ordained one of vs to helpe another, as the members of the body doe: and the superiours therein seeke their good, and not themselves so much: and the inferiours also shall finde by experience, that it is profitable for themselves to doe such things as are required at their hands.



THE FIFTH SERMON

vpon the first verse.

The Lord heare thee in the day of trouble, the name of the God of Iacob defend thee.

The meaning
of the words.

THe thing that he wils them to pray for in his behalfe, is, that God would heare his prayers that he should make in the time of his trouble, and accordingly defend him, by sending helpe to him from heauen, and giuing him strength and courage against his enemies, from the place and meanes of his worship and seruice, as it is in the second verse. *The Lord heare thee, &c.* These words import thus much, that *Dauid* was already in, or likely to fall into some great trouble, that he did pray beforehand, or would pray in the time of his trouble, and that he desired the people of God to pray to God for him, that he would heare those prayers that he should make in the time of his trouble. First then though he was a good King, and had a good cause in hand, yet he did not promise to himselfe to bee altogether free from trouble; he was to goe to warre against the Ammonites in the defence of his people and kingdome; hee was not ignorant of the manifold dangers and troubles of warre (for

Dauid in his
lawfull calling
was not free
from trouble.

(for he had been a long experienced Souldier and Capitaine) and so thought that some of them might befall him, and that he might be driuen to some great straites : Therefore as he was determined to pray to God for succour in such cases, so he desired them to further his praiers that God might defend him in his troubles, and deliuer him out of them. We are not then rashly to iudge of the lawfulness of Princes titles, and of the goodnes of their gouernment, and of any thing that they attempt by the outward peace and quietnesse that they haue at home and abroad: or on the cōtrary by the troubles & dangers that they fall into, of the vnlawfulness of the same ; to say this is a good King in deede, and taketh none but good causes in hand, for hee hath no troubles at all : or otherwise to say, this is a cruell Tyrant in deede, and taketh ill matters in hand, for see how many enemies doe rise vp against him, and seeke his life : for we see it otherwise here in the first words of the Psalme. And besides, *Dauid* after that he was annoynted to be King by *Samuel* the Prophet, at the expresse commandement of God; how many troubles did he fall into, both before he came to the kingdome, by *Saul* ? and after he came to it, by *Adonijah*, *Absalom*, & the rest? Neither must good and godly Kings in their lawfull proceedings against malefactors, or otherwise, preiudice themselves and their owne causes through some weakness, by occasion of any trouble that shall befall them : to thinke thus with themselves, surely I haue not taken a good course, because such euill hath befallen me.

By outward things wee must not iudge of the lawfulness of Kings titles.

This is true indeed, that vpon such accidents of trouble euery man should examine his owne heart, and his waies, whether hee bee in the waies of God, or no : and this is a great fault in many that they doe not : as in *Balaam* the forcerer, who when he was sent for by *Balak* the King of *Moab*, to curse the people of *Israel* out of his land, and in hope of great reward went: though in that vnhappy voyage of his, vndertaken with an ill mind, he was often cros- sed by the Angell of God with a drawne sworde, so that

We ought as any crosses do befall vs, to examine our waies.

Numb. 22. 23.

his Ass that he rode on turned out of the way, and afterwards in a strait she thrust her selfe so neere the wall, that she dashed his foote against it, and at the last the Ass fell down vnder him: yet he did not by all these troubles that befell him in the way, examine himselfe, and say, *Good Lord what doe I beere? Whether am I going? and Where about?* But when men haue good ground and warrant for their doings, then they are confidently to goe on, whatsoeuer may betide them, with prayer vnto God, commending themselves and all their waies vnto him. The blessed Lady *Queene Elizabeth*, how iust was her title? and how godly and lawfull were all her proceedings? Not onely with her owne subiects at home, but with her forraine enemies abroad? yet she fell into many troubles both of professed enemies and secret traytors. So this our Lord and King, *James*, who is in a right line descended from her progenitors as heyre apparant to the crowne; and since his first entring into this land hath sought to reforme many abuses, and to doe much good, euen to continue the Gospell, and to keepe out Popery; see how many troubles in this short time he is fallen into: besides all those which in his former kingdome of *Scotland* hee suffered.

All good men
must looke for
trouble in the
best actions.

Psalm. 2. 1, 2.

And this is not onely the portion of good Princes, Kings and Queenes, but of all good men in their best actions, they must looke to finde many dayes of trouble in them. For as the Kingdome of Christ was most subiect to all kinde of wrongs in the head (as *David* prophetically complaineth; *Why doe the heathen rage, and the people murmur in vaine? the kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his Christ:*) so euery member of the same, as hee most seeketh to aduance his kingdome, by doing good, and opposing himselfe to euill, so many more troubles shall he sustaine of the enemies of the same, then others. For besides that the men of this world are against good men and their godly actions, and therefore this way the

more

more that they shew theselues forward, the more trouble shall they haue; the Lord also by sparing them sometimes in the deserued punishment of their sinnes, and causing them to finde troubles, and to suffer for righteousness sake, and for well doing, doth this way like a mercifull father trie their faith, and their obedience. Therefore let no man be discouraged in any good action for any trouble, that shall befall him in it: neither let vs iudge of things by the euent: but be sure that our cause bee good, and agreeable vnto Gods word: and then if trouble come, let vs beare it patiently: nay, let vs looke for it, that wee may beare it: and for want of this meditation many break off, and giue ouer in their best actions. And this is that that wee haue to obserue from hence, that speaking of the things that belonged to his calling, he maketh mention of the troubles that were like to befall him.

Therefore
we must not
iudge of things
by the euent.

The second thing ariseth from these words, *The Lord heare thee*: In which, as hee confessed before, that he looked for troubles: so in these he sheweth what hee would then doe, namely, flee to God for succour, pray to him, and call vpon his name, that he might heare him, and defend him. He would vse all good meanes fit for that purpose, but he would not neglect this, knowing that all they were nothing without this; for they must haue their successe and blessing from God by prayer. For he knew that though he had men, and horses, and munition fit for war; yet as he saith in another Psalm, *I trust not in my bow, neither can my sword saue me*: and againe, *The King is not saved by the multitude of an hoste, neither is the mightie man deliuered by much strength. An horse is a vaine helpe, and shall not deliuer any by his great strength*: for (as Salamon saith) when the horse is prepared against the battell, yet then *saluation is of the Lord*: who is truly and properly called the *Lord of hostes*, because hee is aboue all, and commandeth al: and therefore as King *Asa* confesseth in his prayer, *it is nothing with him to helpe with many, or with no power*. Therefore he was determined especially to pray to God

Dauid prayed
to God in his
trouble.

Psal. 44. 6. &
33. 16.

Prou. 21. 31.

2. Chron. 14. 11

Isai. 37. 16.
So haue other
good Kings
done.

2. Chron. 20. 3.

Chap. 14. 9.

So must all
men seeke to
God in all
kinde of
troubles.

in all his troubles, that he might saue him, and so he did as appeareth by Psalm. 21. So did King *Hezekiab* when the hoste of the King of *Assur* came v^p to Ierusalem against him, saying, O Lord of hosts, God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdoms of the earth, thou hast made the heauē & the earth: incline thine eare O Lord, and heare: open thine eyes O Lord and see, &c. Saue thou vs out of the hands of *Sanecherib*, that all the kingdoms of the earth may know that thou only art the Lord. Thus also did good King *Iehosaphat* one of his predecessors, when the *Ammonites* came to battell against him, and did not onely seeke to the Lord by prayer, but proclaimed a fast, that he might pray the more feruently: and the forme of his prayer is set downe there. And in thus doing hee followeth the example of his good father King *Asa*; who when *Zerab* of *Aethopia* came out against him, with an hoste of ten hundreth thousand chariots: hee went out also before him, and set the battell in aray; but then hee cried vnto the Lord his God, saying, *Helpe vs, O Lord our God, for wee rest on thee, and in thy name are wee come forth against this multitude: O Lord thou art our God, let not man preuaile against thee.* So that it appeareth, that this which *Dauid* did now, hath been the common practise of all the godly Kings, when they haue been in feare of their enemies, and so it hath been a day of trouble with them, as it was now with him.

Now that that is said of this kinde of trouble, and of these kind of men, is true of al other both sorts of trouble, and degrees of men: that whatsoeuer troubles or daungers, not onely Kings, but al others shall fall into at any time, great or small, if they will haue comfort in them, or looke for any deliuerance out of them, they must seeke for it at the hand of God by supplication and prayer, who onely can giue it: of whom alone commeth al the means of our deliuerance, and the whole disposition and wise vsing of them, and the whole successe and blessing vpon them: from whom also may come that that we seeke for without

without all meanes, and without whose aide all things will doe vs no good. For (as it is said) *man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God:* and (as Christ saith in the Gospel) no mans life consisteth in the abundance of that that he possesseth: that is, in all things it is not the meanes, but the blessing of God vpon them, that must doe vs good: So that in all troubles wee must put that in practise, which the Lord speaketh of, *Call vpon me in the day of trouble; so will I deliuer thee; and thou shalt glorifie me.* We are readie to seeke to this bodie and to that, and to call vpon them for help: but God saith, *Call vpon me;* and that we might doe it, he hath bound himselfe with a promise, that he will heare vs, and deliuer vs. And this *Dauid* belecued, when he saith in the words following; *Now know I that the Lord will heare* &c. And vnto this agreeth that which the Apostle Saint *James* setteth downe: *Is any among you afflicted? let him pray:* where he speaketh vnto all: and in what kind of affliction soeuer they be.

Therefore as prayer is alwaies requisite and necessary, according to the doctrine of the Apostle, who saith, *Pray continually:* and in another place, *Pray alwaies with all manner prayer and supplication in the spirit, and watch thereunto with all perseuerance:* so most of all in the time of trouble. For as *Peter* when he walked on the water, to go to Iesus, and saw a mightie winde, so that hee was afraide, and began to sinke, cried, saying, *Master saue me:* so all men, the more euident and dangerous their trouble is, the more earnestly should they pray vnto God for helpe. For the lesse able that they are to helpe themselues, or others to doe any thing for them, the more should they seeke for help from God, who is able sufficiently to affoord it. And truly many times God doth of purpose bring vs into trouble, that wee might call vpon him, and so hee might heare vs in the day of our trouble. So that no trouble should so dismay vs, that it should hinder vs from prayer, but rather quicken vs vp vnto it, and to a greater seruency

Deut. 8. 3.

Luk. 12. 15.

Psal. 50. 15.

Vers. 6.

Jam. 5. 13.

1. Thessal. 5. 17.

Ephes. 6. 18.

Matth. 14. 29.

The time of trouble is the speciall time of prayer.

Psal. 10. 1.

Both publike
and priuate.

As at this time
especially.

in it. For when the Church saith, *Why hidest thou thy selfe, O Lord, in due time, even in affliction?* it sheweth, that as that is the fittest time for the Lord to heare and helpe vs, so for vs to pray vnto him, and to seeke for helpe at his hands. Therefore let vs not onely not thinke, that trouble doth exempt vs from prayer, or that it is so great that we cannot pray, and if wee were out of it, and so might haue our mindes quiet, we would pray: as that we beleeeue rather, that God at no time looketh for so much prayer at our hands, as when hee laieth affliction and trouble vpon vs. So that if our troubles bee priuate, wee must often and earnestly pray priuately: and if they be publike, wee must haue publike prayer thereafter: that so God may heare vs euery way in the day of our troubles; which he cannot doe, vnlesse we then call vpon him. Now at this day there are many troubles in our land: as not onely secret practises of traytors against the Kings excellent Maiestie, but also great sicknesse and mortalitie in many chiefe places, and the same daily spreading it selfe further and further by reason of the great and dangerous contagion of the pestilence: therefore it is high time for euery one of vs in all places to pray earnestly vnto God; and as euery day bringeth vnto our eares the reports of new troubles, so must we continue in our prayers: that God may heare vs at the last, as he hath also promised that he will.

The third thing to bee obserued out of these words, is the forme and tenour of their prayer, which is this, that they pray to God, that he would heare y^e prayers of *Dauid*, which hee should make in the time of his troubles. Therefore as it is our duty to seek to others in our troubles for their prayers, and the greater that they be, to seek vnto them for it the more, that they striuing with vs in prayer, wee might obtaine: So when any shall thus desire vs to pray for them, it is our dutie to doe it: and so also to desire the prayers of others, that in no case we neglect them our selues. (of which points seuerally wee haue intreated at large before) So more particularly wee see
from

from hence, how wee may pray for any, whether wee are desired, or not desired thereunto; whether we know their estate perfectly, or we be altogether ignorant of it; euen that God would heare them, and giue them according to their owne prayers. For as if one man should haue a suite to another, and should desire vs to speake for them, or wee know of it otherwise, though not in particular, what the speciall thing is that hee desireth; wee might say, I pray you bee good to such a man, graunt him his request; wee might that wayes doe him some good: So this way wee may benefit men also, when wee pray to God to giue them their requests, though wee know not euery thing that they desire. And thus did *Hely* the Priest pray for *Hannah* the wife of *Elkanah*, that God would heare her prayer that she made, though hee knew them not; for she spake in her heart onely, her lips did moue onely, but her voyce was not heard: and when hee did mistake her as though shee had been drunken, shee said nay, but shee was troubled in spirit, and did powre out her soule before the Lord; but did not tell him for what: Then he said, *Goe in peace, and the God of Israel grant thy petition, that thou hast asked of him.* And she desireth him still that hee would pray for her. And at the last, when she had obtained her request, she returned to giue thanks, and told him the whole matter, and said, *Oh my Lord, as thy soule liueth my Lord, I am the woman that stood with thee here praying vnto the Lord: I prayed for this child (which she had brought with her) and the Lord hath giuen me my desire, which I asked of him: therefore also I haue giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he worshipped the Lord there.* Where we see how he praied to God for her, that he would heare her praiers, and graunt her the petition that she had asked of him, though he knew not what it was: and so requested him to continue his prayer still for her, though she doth not tell him the speciall thing that she prayed for.

Indeede if wee knew the particular estate of men, wee might

We may alwaies thus pray for men that God would heare their prayers.

Though we know not their estate.

1. Sam. 1. 13.

As Hely did for Hannah.

Verf. 26.

But if wee
know it we
may pray for
them more
particularly.
Jam. 5. 16.

Verf. 13.

Yet are we not
to neglect
this dutie of
praier for any,
though wee
know not
their estate.

1. King. 8. 33.

might pray for them more directly and more effectually: according to that counsell which *S. James* giueth vnto all; *Acknowledge your faults one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be fervent.* Where he willet vs not on-ly to make knowne the diseases of our bodies to others, by sending for them in the time of our sicknes, but euen our speciall finnes, that haue been the cause of them, that so in great compassion towards vs both of soule and bodie, they might pray feruently for vs, when they shall see what great neede euery way we haue of their prayers. But if we doe not thus confesse vnto them, or cannot, yet generally and effectually also wee may pray God to heare their owne prayers, which they do and should make principally themselues, according to the commandement of the same Apostle: *Is any among you afflicted? let him pray:* that God, I say, would heare them in that trouble, that they bee in, what and whensoever. Therefore no man in neglecting of this dutie of prayer for others, is to say, I would gladly pray for such an one, if I knew his estate, and what to pray for: for it is sufficient that the Lord knoweth it, & that he knoweth it himselfe, and doth pray for himselfe accordingly, then may wee safely pray, that God would heare those prayers of his. And thus did *Salomon* in the dedication of the Temple, which hee built to be an house of prayer for all nations; and doth himself pray vnto God for all those that should hereafter come vnto that place there to pray, whose prayers therefore in particular what they should be, he could not possibly tell: and doth not onely desire the Lord to heare them in such and such particular things, as hee there nameth, as when they should bee ouerthrowne before their enemies, and when there should no raine, and when there should be famine, and such like, saying, *If they then come, and confesse thy name, and pray and make supplication vnto thee in this house, then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel:* but more generally saith, *That*
What

what prayer and supplication so euer shall be made of any man, Verf. 8.
 or of all thy people Israel, when euer one shall know the plague Salomon
 in his owne heart, and stretch forth his hands in this house; prayed God to
 heare thou then in heauen, thy dwelling place, and be merci- heare them,
 full, and doe, and giue euer man according to all his waies, as whose prayers
 thou knowest his heart, (for thou only knowest the hearts of all he could not
 the children of men). And in the end hee concludeth thus; know.
 These my words, which I haue prayed before the Lord, let Verf. 59.
 them be neere vnto the Lord our God, day and night, that hee
 defend the cause of his seruant, and the cause of his people Is-
 rael, alway as the matter requireth: or (as the words are)
 the things of a day, in the day: meaning that as euery mans
 neede was at all times, and God knew it to bee so, so hee
 would heare his praier, and giue him accordingly. So that
 he prayeth vnto God here for all those that should pray
 in or towards that Temple, that whatsoeuer they should
 pray to God for according to his will in their seuerall
 needes, hee that was the searcher of the hearts, and knew
 them, he would from time to time heare them continual-
 ly. And this prayer of his, God did heare for all such. For
 he did not onely in the sight of al the people giue an eu-
 ident demonstration of it, as it is said, that when Salomon
 had made an end of praying, fire came downe from heauen, 2.Chron. 7. 1.
 and consumed the burnt offering and the sacrifices: and the
 glorie of the Lord filled the house: but afterwards he did sig-
 nifie the same priuately vnto Salomon in expresse words:
 for it is written in the same place, that the Lord appeared to Verf. 12.
 Salomon by night, and said to him, I haue heard thy prayer,
 and haue chosen this place for my selfe to be an house of sa-
 crifice. If I shut the heauen that there be no raine, or if I com-
 mand the grasshopper to deuoure the land, or if I send pestilence
 among my people: if my people, among whom my name is cal-
 led vpon, doe humble themselves, and pray, and seeke my pre-
 sence, and turne from their wicked waies, then will I heare in
 heauen, and be mercifull to their sinne, and will heale their
 land.

Thus may wee pray continually for them that be ab-

Thus may we
pray continu-
ally for them
that are ab-
sent, or will
not make their
estate known.

Rom. 8. 26.

As for those
that are visi-
ted with the
Plague.

sent; for though new troubles of soule and body may befall them dayly which wee know not; and so wee cannot alwaies haue a fit prayer for euery change in them: yet if they pray for themselues (as charitie bindeth vs to hope that they doe) this generall prayer of ours shall doe them good, that we desire God to heare their prayers; and say as *Salomon* doth, what prayer and supplication soeuer shall be made of them, heare them in heauen, and defend their cause alwaies, as the matter requireth. So that whether some mens case be such, that it is not meete that it should be knowne vnto many, yet many may be desired to pray for them thus farre forth, that God would heare their prayers: or whether they bee loath themselues to make it knowne (though it bee for their good) yet may they thus farre desire the prayers of others, that God would heare them. And we againe our selues, if for want of knowledge we cannot tell how to pray so particularly for men as wee would: yet wee must not wholly neglect prayer for them: for it shall be sufficient, when we can do no more, to pray thus, that God would heare their prayers. For when as many times wee knowe not our owne wants euery one of them, and yet generally commending them all vnto God, knowne and vknowne, he supplieth them in particular aboue al that we named, or could think of: for he knoweth the meaning of his owne spirit in vs, and giueth according to the same: So then also, though wee knowe not the particular necessities of our brethren and friends, or of the whole Church, yet praying for them, God will giue according to the meaning of his spirit in our selues and them. There are many now that are in great sicknesse in diuers places, vnder this heavy hand of Gods visitation, and some in great feare of it, because of the infection, and some in great sorrowe for the losse of their friends; we knowe not, neither can we, their speciall troubles, or what paines they haue in their bodies, what want of outward comfort, what inward temptations of their minde; yet let vs pray for them, and desire
God

God to heare their prayers, so shall wee doe them good. And thus may we pray to day and alwaies for the Church of God, and for the seuerall parts of it, especially vpon the Lords day, that he would heare the prayers of the Church in all places, and that wee our selues might haue our part in them; and they shall be auailable for them, and for our selues.

It followeth in this verse: *The name of the God of Iacob defend thee.* In these words the people continue their prayers for the King, and therein come to this particular, that God would defend him: For by *the name of God* they meane God himselfe, who hath by his name made himself knowne vnto vs; and by *Iacob* they meane either that particular person and holy Patriarke, to whom God had said that he would be his God, and so had renewed the couenant with him, that was first made with *Abraham* and *Isaac* his father and grandfather, and vpon whom he had bestowed many great benefits and deliuerances: or by *Iacob* he meaneth the posteritie of *Iacob*, that is, the Israelites, with whom also as with their seede hee had couenanted to be their God, and that they should be his people, and to whom he had made himselfe knowne to be so by his word, Sacraments, and works, and vpon whom also he had bestowed many great deliuerances in Egypt, in the red sea, in the wilderness, and in their owne land: or by it, hee meaneth them both. And so they pray, that hee that was the God of *Iacob*, and so their God, and had giuen himselfe that name, and by it had shewed how good and gracious he was, and would still be vnto them, would defend him from his enemies by his mightie power, and great goodnesse. So then as they had before generally prayed God to heare his prayers, whatsoeuer they should be: so here particularly, because he was in trouble, or like to come vnto it, they pray for Gods defence in it, that hee might not miscarrie, but happily come out of the same, and haue a blessed issue therein. Therefore as we may and ought to pray generally for others, when wee no other-

The meaning
of these words.

The doctrine
of the same.

We must
name in our
prayers such
things as wee
neede.

Phil. 4. 6.

Psalm. 38. 9.

And so we
must particu-
larly com-
mend the e-
state of others
vnto God.

wise know their estate, so when we doe know it, wee must accordingly direct our prayers, and those not onely for our selues, but for others. For though God need not to be put in minde of any thing that wee neede, who knoweth all our necessities better than we doe our selues, and therefore when we are ignorant of the estate of any Church, we neede not feare, that for want of naming things in our prayers, God should forget them; yet he would haue vs name that wee desire, and so make our requests knowne vnto him in supplication and prayer, as the Apostle speaketh: and to powre out our whole desire before him, as the Psalmist saith: that it might appeare that we are not ignorant of our owne estate, when we can name that that we lack; and might also see how God blesteth vs, not onely generally, but particularly, that we might be thankfull for the same. And therefore as a childe asketh not onely things needfull of his father, but this and that; and as Christ saith (but to another end) hee asketh him an egge, or fish, or bread; so we must doe vnto the Lord.

And as wee must thus pray for our selues, so for others also: God would haue vs to take knowledge of their estate, as much as we can, and be touched with it; that we might pray for this and that according to their neede in soule and bodie. Thus must wee pray by this example for our King, not onely that God would heare his prayers from time to time; but seeing that wee heare that hee is subiect to many daungers, and that his enemies doe hunt after his life, and besides the common casualties of all men that he is with them subiect vnto, his life is specially sought for: therefore we must pray that God would defend him, in these attempts, by discovering them in time, and bringing them to naught, yea conuerting or confounding all his enemies. And this is the best yfe that wee can and should make of all the newes that wee heare of treasons breaking forth; that wee seeing the daungers, might pray to God to defend him. And as wee must doe thus for his Maiestie first and chiefly, so for any others:

as when wee heare in what danger the Churches are beyond the seas, as *Genena* and others, how they are assaulted by their enemies, let vs pray to God to defend them. And so likewise for our brethren here at home. We heare how the pestilence raigneth in many places, wee are not only to pray that God would heare them; but more specially that God would defend them from it, that are not in it; and those that are, that he would deliuer them out of it, if it be his holy will. And thus as we must pray one for another, so wee see what wee should pray for. So did the Martyrs one for another, that God would giue them comfort in the prison, and strength against the fire. And thus it is written of Doctor *Cranmer* Archbishop of Canterbury, that when his fellow prisoners Doctor *Ridley* and Master *Latimer* were burnt at Oxford for the Gospell, hee looking out of the prison where hee was, cried, *The Lord Iesus strengthen you*. They had neede then of great patience and strength to beare such things, and so hee prayed to God to giue them that which then they most needed. So then if wee know any to be in any distresse of soule or bodie, wee must pray for them according to their feuerall neede: as if they bee tempted for sinne, that God would comfort them with the forgiuenes of their sinne: if they bee tempted vnto sin, that God would strengthen them against the same, and giue them the shield of faith, *Eph. 6.16.* whereby they may quench all the fire darts of the diuell: if they be fallen into sinne, that God would raise them vp, and giue them repentance: if they bee poore, and want meate, drink, or cloathing, that God would giue them all things necessary for this life: if they be in sicknes, that God would giue them patience and health: if they be oppressed with enemies, that God would reuenge their cause: if they be in any losse, that God would recompence it vnto them. And so it is not enough to say, God be with them, God helpe them, or God blesse them, but we must come further to this or that, and pray God to giue it them according to their neede, as here they pray for defence for

their King in this daunger that hee was in. And so wee see what wee haue to obserue out of these words generally. The rest wee will prosecute the next day by the grace of God.



THE SIXT SERMON

vpon the first verse.

The name of the God of Iacob defend thee.

All defence of
all men com-
meth from
God only.

Defend thee. We see from whence all defence and that of all men, euen of Kings, and of the greatest must come, namely from God: and so they professe also in the next verse, when they pray, *Send thee helpe from the Sanctuary*: that is, from heauen: and so they testifye their faith in the sixt verse, and say, that they knew that God would helpe his annoynted: and further they declare their faith in the words following, when they oppose their confidence, that they had in Gods defence, to the vaine confidence that their enemies had in other things, saying, *Some trust in chariots, and some in horses, but we will remember the name of the Lord our God.* Wee must then bee perswaded that no man can sufficiently defend himselfe in any danger, by any wit, policie, or strength in himselfe; neither can any others doe it for him: no not Kings and Princes be they neuer so mightie. And therefore the wise man must not trust in his wisdom, nor the strong man in his strength, nor the rich man in his riches. And as we must alwaies thus belecue, so most of all when we pray; that so we renouncing all worldly helpe, might look vp only vnto God, and pray to him, from whom only we belecue that all our helpe must come: as it is said in the Psalme; *My helpe commeth from the Lord, who hath made the heauen & the earth.* God hath appointed means for

Jerem 9 23.

Psal. 121. 2.

for our defence in all things, as munition against forraine Both in the
enemies: yet he saith, that it was he that subdued the peo- common-
ple vnder him: and it is hee, and not the watchmen, that wealth.
keepe the citie, as he acknowledgeth in another Psalme: *Psal. 144. 2.*

Except the Lord keepe the citie, the keeper watcheth in vaine. *Psal. 127. 1.*

Therefore wee for our part must ascribe this defence that
we haue had from forraine inuasion, not to the seas which
doe compasse vs in; or to our strength of men and muni-
tion at home, but to God; and so giue thanks to him for
it, and pray to him still, that hee would defend vs and his
Church in this land. For the Israelites though they had
preuailed against their enemies before, yet when they sin-
ned, and broke the commaundement of God, in the ex- *Iosh. 7. 5.*
communicate goods, they were smitten and fled before
them; so if the Lord should for our sinnes forsake vs, and
be our defender no more, wee see what should become
of vs.

We haue other meanes also to defend vs in our houses And in our
from theeues and robbers, as gates and doores, locks and houses.

barres: yet they doe not keep vs night and day, but God:
for they may be broken open, as sometimes they are, or
by negligence may bee left open, or there may bee some
false-hearted within the doores: therefore we must com-
mend the care of al vnto God; who saith, *Except the Lord Psal. 127. 1.*
build the house, they labour in vaine that build it. And, *It is*
in vaine for a man to rise early, and to lie downe late, and to
eate the bread of sorrow; but he will giue rest to his beloved.

Therefore wee must say, and doe, as Dauid did, *Thou wilt And 16. 5. 8.*
maintaine my lot. And againe, *I haue set the Lord alwaies*
before me, for he is at my right hand, therefore I shall not slide;
Wherefore my heart is glad, and my tongue reioyceth; my flesh
also doth rest in hope. Where wee see how he commended
the care of himselfe and of all that he had vnto the Lords
protection; whereupon it came to passe, that he not on-
ly was defended, but had a quiet minde and bodie; as he
saith also in another place: *I will lay me down, and also sleepe And 4. 8.*
in peace, for thou Lord onely makest me dwell in safetie. And

The defence
of our King is
only of God.

Psal. 140. 7.

2 Cor. 1. 10.

so wee must ascribe all our defence for the time past to him, and trust only to him for the time to come. And now for the present state of our time, we must beleue that all the defence of our King from all daungers is and must come onely from God: for though he be wise himselfe, and hath a wise honourable Councel, and there are many that watch and care for him besides: yet if God did not defend him, the diuel by his subtiltie might make his enemies wiser than all of them. Therefore as *David* saith of himselfe, *It was God that did couer his head in the day of battell*, that is, though hee had an helmet, and such like defence, yet if God had not couered his head, all that had been nothing; so we must say, it is God that hath couered not onely his head, but his whole bodie from the strokes of his enemies: yea wee must say, as *Paul* saith of himselfe, God hath deliuered him from so great a death, and doth deliuer him daily; in whom wee trust that yet hereafter he will deliuer him. Therefore when wee heare of any daunger towards his person, or towards the State, we must not make small account of it, and say, Tush, I but there are these and these meanes to defend vs, the King and his Counsell are wise enough to preuent all; but wee must say, That good God and merciful father who of his infinit mercie hath defended him and vs hitherto, will do so still: and pray to him thereafter, that it may bee so, as this people doth here, *The name of the God of Iacob defend thee.*

He onely can
defend vs
from the pesti-
lence.

1 Cor. 11. 30.

Deut. 28. 35.

Verf. 59.

So is it in all sicknesse, and namely in this great mortallitie of our time, wherein many are sicke, and many are weake, and many fall asleepe; none can defend vs in it but onely God, and he is able to doe it. In the Law God hath threatned great and incurable diseases to the disobedient: for it is said, *The Lord will smite thee in the knees, and in the thighes, with a sore botch, that thou canst not bee healed: even from the sole of thy foote vnto the top of thine head.* And a little after in the same place: *The Lord will make thy plagues wonderfull, and the plagues of thy seed, even great*

great plagues, and of long continuance, and sore diseases, and of long durance: I will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleane vnto thee: and euery sicknes and euery plague, which is not written in the booke of this law, will the Lord heape vpon thee, untill thou be destroyed. And from them that walke in his waies, he hath promised to keepe these diseases farre away. If thou wilt diligently *Exod. 15. 26.* hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee. These threatnings and promises he only is able to verifie, and doth; who hath said to that end, He will deliuer thee from the snare of the hunter, and from the noysome pestilence: he will couer thee vnder his wings, and thou shalt be sure vnder his fethers: his truth shall be thy shield and buckler: thou shalt not be afraid of the feare of the night, nor of the arrow that flieth by day: nor of the pestilence that walketh in darknesse, nor of the plague that destroyeth at noone day: a thousand shall fall at thy side, and tenne thousand at thy right hand, but it shall not come neere thee. There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle: for he shall giue his Angels charge ouer thee, to keepe thee in all thy waies; they shall beare thee in their hands, that thou hurt not thy foote against a stone. Thus it is the Lord only that keepeth vs from plagues and diseases by the inuisible ministerie of his holie Angels, which he vseth for the defence of his seruants, and the punishment of the wicked. For as when the Lord did send his Angell into the hoste of proud blasphemous *Sanecherib*, he smote in one night an hundreth fourescore and siue thousand: so that when they rose early in the morning, behold, they were all dead corpses: *2. King. 19. 35.* And as in the time of *Danid*, the Lord by an Angel did destroy with the pestilence seuentie thousand men in three daies: So in the midst of all pestilent diseases, if the Lord bid his Angell cease punishing, as hee did then when hee stretched out his hand vpon Ierusalem to destroy it; hee

Verf. 16.

Pſalm. 91. 13.

As he did re-
couer Heze-
kiah frō death

Iſai. 38. 1.

2. King. 20. 7.

2. Chron. 16. 12

As died of his
difeafe, though
he had all help
of phiſick.

Exod. 12. 29.

ſaid, *It is ſufficient, hold now thine hand:* or if he will them to keepe vs in the middeſt of it, it ſhall bee ſo: and then ſhall that be verified vpon vs, which is written, *Thou ſhalt walke vpon the lion and aſſe, the yong lion and the dragon ſhalt thou tread under feete:* that is, his Angels ſhall preſerue vs in the middeſt of great dangers harmeleſſe. He onely defendeth in theſe caſes, therefore let vs truſt in him, and in him alone.

He healed King *Hezekiah* when he was ſicke of a moſt deadly diſeaſe, euen when he lay ſicke of a peſtilent feuer, and had a Carbuncle or Plague ſore broken out in his body, and before that, had receiued the ſentence of death in himſelfe. For the Prophet had ſaid vnto him: *Thus ſaith the Lord, put thine houſe in order, for thou ſhalt dye, and not liue,* that is, this ſickneſſe of thine is deadly in it owne nature. Then he turned his face vnto the wal, and prayed vnto the Lord; and then the Prophet was ſent again vnto him with this meſſage; *Thus ſaith the Lord God of Dauid thy father, I haue heard thy prayer, and ſeene thy teares, beholde I will adde vnto thy dayes fifteene yeeres: and then bee had them take a lumpe of drie figs: and they tooke it, and laid it on the boyle, and he recovered.* Thus though there were meanes vſed, yet God did cure him, who had promiſed life and health vnto him before. King *Aſa* was diſeaſed in his feete, and his diſeaſe grew to ſome extremitie, yet he ſought not to the Lord in his diſeaſe, but to the Phiſitions, and he died of that diſeaſe: ſo though he had all meanes of phiſicke in his ſickneſſe, yet he dyed of it, becauſe the Lord did not heale him. And this is the only cauſe that ſome fall into ſickneſſe, and ſome do not; and of them ſome recouer, and ſome doe not; euen that the Lord defendeth the one, and not the other. So that as when God ſent his deſtroying Angell, and at his commandement it went through the whole land of Egypt, and all the firſt borne, from the firſt borne of *Pharaoh*, that ſate on his throne, to the firſt borne of the captiue that was in priſon, and all the firſt borne of beaſts, ſo that there was no houſe, where there was not one dead: yet the houſes of the Iſraelites were marked with the blood of the Lambe, and ſo

so none dyed there; and that was, because that was a token, that when the Angell should see the blood, he might passe ouer them, and so the Lord did not suffer the destroyer to enter into their houses, nor the plague to come vpon them to destruction: for if God had not kept him out according to his promise, they might haue dyed also.

So then concerning all them that we wish well vnto (as wee should doe to all our brethren) and for our selues, wee see who must be ours and their onely defence: and who hath defended vs, and them hitherto: euen the Lord, from whom all things doe come both good and euill: therefore to him be thankfull, in him trust, and to him still pray. For what is the cause that this pestilence is so greatly in one part of the land, and not in another? and in the same citie and towne, why is it in one part, or in one house, and not in another? and in the same house, why is it vpon one, and not vpon all the rest, when they all liue together, and draw in the same breath, and eate and drinke together, and lodge in the same chamber, yea sometimes in the same bed? what is the cause of this, but that it pleaseth the Lord in wisdom, for some cause to defend some for a time, and not the rest? Therefore let vs belecue, that in these dangerous times God must bee our onely defence, and the defence of all others. There are ordinary means, I grant, to bring the plague into a place, and meanes to keep it out by the blessing of God: but who giueth those meanes, but God? and who blesseth them, and maketh them effectuell, but he? or who worketh without them, or aboue them, but onely he? Therefore let vs belecue this, that all defence both in this sicknesse, and all other dangers for our selues, and for others, is only from God; and so in that faith let vs pray as these doe here, not only for our selues, but for others that are in danger of the plague, *The name of the God of Iacob defend you.*

Whether we
haue meanes,
or haue them
not, all de-
fence from
the pestilence
is only from
God.

Therefore when in any sicknes or otherwise we haue neuer so good meanes, let vs not trust to them, but to the Lord, who onely killeth and reuiueth, bringeth downe to hell, and raiseth vp againe. King *Asa* (as wee haue heard)

1. Sam. 2. 6.

Therefore we
must not trust
to the means :
for God can
frustrate the.

trusted to the Physitions, and sought vnto the in his sickness, and so though he being a King had many about him, & the most skilfull that could bee gotten, and all helpes that Art could afford, yet he died. Wee ought then to vse all good means in this time of the pestilence; but not trust to the, but in the liuing God; for without him all Physitions & al Physick shall doe vs no good. For God can for a time infatuate the wisest Physitions, that they shall not discern of the nature of the diseases; and to bee able to doe it alwaies is the speciall gift of God: and when they haue found it out, yet at that time they shall not wisely and according to art prescribe, but commit some great error; if they do al this well, it may come too late, when we are past helpe: if it come in time, we may dislike it, and our heart goe against it: if wee be desirous to take it, the things cannot be had, or not had in time conuenient: and when all is readie, wee shall be so weake, that we are not able to take them, if we do doe, they brooke not with vs, and we cannot beare them: if we doe, yet they haue lost their force, and are not well compounded; and if they be, yet they shall not worke at all, or to any purpose; if they doe, yet not as they should; and so they shall doe vs no good, though wisely prescribed, and carefully taken. Therefore as in the great famine that was in Samaria, when a woman cried vnto him, saying, *Helpe, my Lord, O King*: he answered, *Seeing the Lord doth not succour thee, how should I helpe thee with the barne, or with the wine-presse?* He said, that hee could not helpe her in this famine, vnlesse the Lord did helpe by sending and blessing the meanes, as afterwards he did. So when wee seeke vnto the Physitions, and crie to them for helpe, they may answere, or we for them, that they cannot help vs, vnlesse God help.

2. King. 6. 27.

God can help
vs, and heale
vs, when all
meanes doe
faile vs.

Deut. 9. 9.

1. King. 19. 8.

But on the contrarie, when all meanes faile vs, God can defend vs, if it please him, from all danger: for he made all of nothing, therefore he can doe any thing without them. He that preserued *Moses* and *Helias* fortie daies without meate and drinke, can preserue vs, when all meanes faile vs. Iesus Christ, who in the daies of his flesh healed all diseases with

with his word, and did but say to the dumme and deafe, *Be open*, and they could presently heare, and speake; and that said to the leapers (whose disease was deadly and infectiue, as the plague is) *I will, be thou cleane*, and they were immediately healed, euen sometimes many together; is able by the same word of his now (when all power is giuen vnto him in heauen and in earth) to heale vs by his word of most incurable diseases, when wee can get nothing to helpe vs. And he that said to the Centurion, *Goe thy way, thy seruant liueth*, and it was so: yea he that said not one word, and yet healed the woman of her bloudie issue, whereof she had been sick twelue yeeres, and had spent al that she had vpon the Physitions, and found no helpe: and he that said to the man that lay sick of the palsie eight and thirtie yeere, *Arise, take vp thy bed and walke*, and presently he was able to doe it: and he that spake to *Lazarus*, when hee had been dead foure daies, and was laid in his graue, so that in the opinion of diuers, his carkasse was rotten, and began to stinke, and said vnto him with a lowd and effectuall voyce, *Lazarus come forth*, and he did so in the sight of all the beholders: is able also much more to send his word, and heale vs also, as the Psalmist speaketh; that is, heale vs without all meanes. Or when wee are brought so low, that we lie vpon our beds (as *Elihu* speaketh in the booke of *Iob*) and the griefe of our bones is sore; so that our life causeth vs to abhorre bread, and our soule daintie meate: so that our flesh faileth that it cannot bee seene, and the bones which were not seene doe clatter; so that our soules drawe to the graue, and our life to the buriers: if then there come a messenger of God vnto vs, an interpreter of his holy word, who in that case is to be esteemed, as one of a thousand, and declare vnto vs that righteousness of God, whereby we may be saued, and pray vnto God for vs; then will he haue mercie vpon vs, and will say, *Deliuier him*, that hee goe not downe into the pit, for I haue receiued a reconciliation: And if he doe but thus say, then shall our flesh bee as fresh as a childes, and shall returne as in the daies of our youth: and he will deliuier vs from going into the pit, and

Mar. 7. 34.

Matth. 8. 3.

Luk. 17. 14.

Matth. 23. 18.

Matth. 8. 13.

Mar. 5. 29.

Iob. 5. 5.

Iob. 11. 43.

Psal. 107. 20.

Iob. 33. 19.

Though our
estate bene-
uer so despe-
rate.

Make

thirst

see my

case

JD

Vers. 19.

2 Cor. 1. 9.

2 Tim. 4. 17.

Faith in Gods
defence gi-
ueth great
comfort in
trouble.

our liues shal see the light. And thus is he able to doe twice or thrice with a man, as he speaketh in the same place, & as all experience sheweth to be true: So that when wee haue receiued the sentence of death in our selues, as the Apostle *Paul* had; that we might not trust in our selues, but in God, who raiseth the dead: he is able to deliuer vs from so great a death, and to take vs (as it were) out of the lions mouth, as he did him. Seeing then that God alone bringeth al euill vpon men, and he onely keepeth it away, commanding the destroyer not so much as to enter into our houses, and if he doe, giuing his Angels a charge ouer vs, to keepe vs in all his waies: though we walk vpon the lion and aspe, yea and tread vnder our feete the yong lion and the dragon, that is, though we be in the extreamest danger; let vs beleue, that he only can defend vs, as they doe professe here, when they say, *The name of the God of Iacob defend thee.*

And truly there is great comfort in this, that we beleue, that in the greatest trouble, that may befall vs, God is able to defend vs, and without him nothing can doe it. For whereas others that haue not this faith, are very vnquiet vntill they haue the meanes of their deliuerance according to their own desire; and then also vse them with great perplexitie, and great doubtings and feares: This will make vs quiet, whether we haue the meanes, or wee haue them not: for if we haue them, we vse the with cheerefulness, but trust not to them; if we haue them not, we are still comfortable, knowing, that Gods power is not tied to them, and so he is able to helpe vs without them. And so if any thing fall out beyond our expectation, wee burst not out into impatient outcries, and say, Oh I wanted such a thing to haue done me good; if I had had this or that, it might haue done mee great good; what ill hap was it, that I should now want it in my greatest need? Or, oh that I had had it a little sooner, now it came too late, when it could doe me no good: or, oh that I had had so good lucke, as to haue vsed it after a better manner; and a thousand things els which the diuell and our own vnbeleef will put into our minds. But let vs by faith know assuredly, that it is Gods will that it should bee

so at this time with vs, as it is: if it had pleased him, hee
 could still haue defended mee, as in times past: but now I
 see it is his blessed will to trie me, I will take it patiently,
 and put my trust in him: and say with *Iob*; *Shall we receiue* *Job. 2. 10.*
good at the hand of God, and not receiue euil? He that is faith-
 full, hath promised, that he will lay no more vpon me than
 I shall be able to beare; and that though this depart not
 away from me, yet his grace shall be sufficient for me: and *1. Cor. 12. 8. 9.*
 his power shall be made perfect in my weakenes: for his
 holy spirit shall helpe me in al mine infirmities; yea he hath
 promised, that all things shall fall out for the best to me, so *Rom. 8. 28.*
 long as I feare him; though not in the beginning, yet in
 the end: and so I will say againe with *Iob*, that if he kill me, *Iob. 13. 15.*
yet I will put my trust in him: for nothing shall be able to se-
 parate me from the loue of God in Christ Iesus my Lord *Rom. 8. 38.*
 and Sauour; neither angels, nor principalities, nor powers,
 nor things present, nor things to come, nor height nor
 depth, nor any other creature, nor life nor death: *For Christ* *Rom. 14. 9.*
therefore died and rose againe, that hee might be Lord of the
quick and dead; so that whether I liue or die, I am not mine
 owne, but his, who gaue himselfe for me to that end. And
 therefore I belecue, that I being Christs, all things are mine *1. Cor. 3. 22.*
 to bring me to him; not only *Paul* and *Apollos*, and *Cephas*
 & the rest of his ministers, but the world: euen life & death
 (as the Apostle most confidently and comfortably spea-
 keth) yea things present and things to come all are mine,
 and I am Christs, and Christ is Gods. And therefore if I die,
 I belecue, that *blessed are the dead that die in the Lord*: and *Apoc. 14. 13.*
 therefore if it be his good will to take me away, I am not
 only readie to say with old *Simeon*; *Lord now lettest thou thy* *Luc. 2. 29.*
seruant depart in peace; and with our Sauour Christ, *Father*
into thy hands I commend my spirit: but also with *S. Paul*, *I* *Lue. 23. 46.*
desire to be dissolued and to be with Christ, for that is best of al *Philip. 1. 23.*
 for me: for hee is vnto me euen in death aduantage. And
 thus wee see what comfort wee may haue in this vncom-
 fortable time of the pestilence, if wee rightly belecue that
 God is our defender: as they professe here of themselves
 and

and of their King, in saying, *The name of the God of Iacob defend thee.*

The name of
God.

By it we know
what God is
vnto vs.
Jfai. 26. 4.

Rom. 11. 36.

Gen. 17. 1.
Nchem. 9. 6.
2. Cor. 1. 3.

Jerem. 33. 20.

From hence
ariseeth confi-
dence in
prayer.

Now for these words, whereas they say, *The name of the God of Iacob*; therby they meane God himself: but they thus speak of God, because al the knowledge y^e we haue of God, ariseth of the knowledge of his name: and as to that end he hath giuen himselfe in the Scriptures sundrie names, that thereby we might know not only what he is in himselfe, so far as it is meet for vs to know; but especially what he is to vs: so by them, & by them principally we know him to be, as he is, not onely in himselfe, but vnto vs. As when hee calleth himselfe a spirit, we are not bodily to conceiue of him, as the Papists doe: and when he saith of himselfe, *I am that I am*, and calleth his owne name *Iah* and *Iehoua*: that is, hee that so is of himselfe alone, that all other things haue their being of him and for him: and as the Apostle expoundeth it in the Epistle to the Romanes, *Of him, and through him, and for him are all things; to him be glorie for euer, Amen.* And when he is called *God almightie, and all sufficient, Creator of heauen and earth, the preseruer of all things; most mercifull, the God of all comfort, and father of all consolation*: euen our father, and our God: who hath made a sure couenant with vs in Christ, more sure than that of the day and of the night, which cannot bee broken: as to that end hee calleth himselfe the God of *Abraham*, and of *Isaack*, and of their seede, and here the God of *Iacob*, &c. So wee by all these, and the rest of his names and titles giuen vnto him, know certainly what he is, and will be vnto vs, and what we are to look for from him. And from this knowledge of the name of God ariseth confidence in prayer: as when they know him, and here call him the God of *Iacob*; that is, hee that hath made a couenant of mercie with him, and with his posteritie, that he will be their God, and they shall be his people; they may be bold to flee to him for succour, and confidently call vpon him in the day of their trouble to heare them, and to helpe them, as they doe. And the more that they know of his name, that is, of his goodnesse, mercie, truth,

truth, power, wisdom, iustice, &c: so may they the more boldly pray vnto him: not doubting, but that hee will be answerable to his name. For if a mortall man stand so vpon the credit of his name, that he will do many things, to those that seeke him, to preserue it: then God will much more shew himself to vs to be such, as he hath manifested himself vnto vs by his name. And thus our Sauour Christ to encourage vs to call vpon God, hath in that forme of prayer, that he hath taught vs to vse, set before it the name of God, and willeth vs to begin thus: *O our Father which art in heauen*: that we beleeuing him to be a father in affection to vs; and almightie, that is, to haue all power in his hand to help, ruling not only in earth, but in heauen: we might be bold to pray vnto him, and to aske, not doubting but that of his fatherly goodnes, & infinit power he will heare vs, & help vs.

For as among men, according to the good name that they haue for liberalitie, and pitie, so will men bee readie to come vnto them in their neede: and the poore will say, I will goe to such an house, for they haue a good name, and are counted good to the poore, and mercifull, al men speak well of them for their liberalitie: and this name of theirs giueth the encouragement to come boldly & often: So when wee know God thus by his name, it will make vs bold to come vnto him in prayer. But if a man haue an ill name in the countrie, and be accounted hard-hearted, couetous, a miserable wretch, and one that will part from nothing, vnmmercifull like the rich glutton in the Gospell, and euen a very churle, as *Nabal* was; then few or none will come vnto him, for his very name driueth them away: they know by the report, that goeth of him, what he is, and what they may looke for from him before they come. Or if a man be neuer so mercifull, and others know it not, and so they are ignorant of his good name, that hee hath, and that hee is worthie of, they cannot with any good hope come vnto him, for they know not what he is, they haue heard nothing of him at all. So when by vnbeleefe we hardly conceiue of God & of his goodnes, or for want of knowledge are ignorant of his good name, euen of al his mercie, & of his truth,

As men that
haue a good
name are most
sought vnto.

Luc. 16. 19.

1 Sam. 25. 20.

The ignorance
of Gods name
hindreth men
from prayer.

Deut. 28. 58.

pitie, and compassion that is in him, and so know not his great and glorious name : we can haue little or no hart at al to come vnto him in trouble, and seek vnto him for help by prayer, as these did here. And this maketh some so forward vnto prayer, they are so well acquainted with the name of God, that they doubt not of speeding, and others again are so backward vnto it, they are so wholly ignorant of his name. Therefore as if wee had any dealing by the way of petition and supplication with a great man, wee would inquire after his name, and what report hee had in the countrie, and according to that wee would proceede or stay : So, that wee might come to God in our neede with confidence, (as *Dauid* and the people doe here) let vs inquire after his name, that is, let vs in the Scripture see, how he is called mercifull, yea the God of all mercie, and the father of all consolation, the hearer of prayers, our father, and our God, and all good is spoken of him there : that so we may come boldly, hoping that wee shall finde him as good as his name ; and so pray, as *Moses* doth often in the wilderness for the people of Israel, that God would heare him, and be mercifull vnto them, euen for the glorie of his name.

Psal. 65. 2.

Exod. 32. 11. 12

Numb. 14. 13.

14. 15. 16. 17.

18. 19.

Exod. 34. 6.

God is answerable to his good name, though men be not so alwaies.

And this is the rather to bee marked, because that the Lord, when hee would make himselfe best knowne vnto *Moses*, and so did to that end proclaime his name, as it is said, speaketh thus : *The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnes and truth : reseruing mercie for thousands, forgiving iniquitie, transgression, and sinne, &c.* See what a name the Lord giueth to himselfe, that wee might be encouraged to come vnto him. And hee not onely hath this name, but he is answerable vnto it, and is so indeede, and wee shall finde him to be so. Many men haue better names than they deserue, though some haue worse : for they are said to be pitifull, and gentle, and courteous ; but when we come to deale with them, wee finde it otherwise : for men in iudging are oftentimes deceiued, and some speake according to their owne opinion. But the God of truth speaketh of himselfe, as he is : therefore as hee is called mercifull, so he is, and hath alwaies bin found to be so,

so, and shall be to the end of the world. Therefore as among men, to confirme vs in their good name, wee consider how they haue often bin beneficiall vnto others, & to our selues, & how they haue oftentimes holpen others in their need: so y we might know God to be so wholly agreeable vnto his name, consider how he hath in former times bin good vnto men that haue prayed vnto him; yea to our owne selues. As how hee heard the crie of the Israelites in Egypt, when they were oppessed with his tyrannie, and came downe to deliuer them: and how he heard *Moses* for them at the red sea, and made a passage for them thorow it, that they might escape their pursuers: and how often he heard him for them in the wildernes both for water, and for flesh, and for deliuerances from many plagues: how he heard *Iacob* when he fled from his brother *Esau*, and when he met him again, and deliuered him from him: how he heard all the Iewes in the daies of *Queene Hester*, and deliuered them from the mischieuous practise of *Haman* their enemy: yea how he hath heard our selues praying to him publickely and priuately, that so by experience we might know him to be according to his name: & so this name of his might incourage vs to prayer; for he hath a good name most deseruedly. But because of the time I must leaue this somewhat vnperfect, I wil proceed in it by the grace of God, the next day, for I see that all things cannot be spoken at once.

Exod. 3. 8. 9.

Exod. 14. 15.

Exod. 17. 4.

Numb. 11. 11.

Gen. 28. 10.

Ch. 32. 9.

Hest. 8. 16. 17.



THE SEVENTH SERMON

vpon the first verse, and part of
the second.

The name of the God of Iacob defend thee.

CConcerning the name of God spoken of here, I am further to adde this; That seeing neither we, nor any other can pray vnto God, but according to

1. King. 8. 41.

We are to
pray that all
nations might
know the
name of God,
that so they
might seeke to
him.

LUC. 15. 13.
Especially
they that are
visited with
the plague.

the knowledge that we haue of his name: (As *Salomon* saith in his prayer, that the very stranger a farre off hearing of the name of God, should be moued to come to the temple, and pray there, and desireth God to heare the prayers of such, as well as of the Iewes; moreouer as touching the stranger, that is not of thy people Israel, who shall come out of a far countrie for thy Names sake, (when they shall heare of thy great Name, and of thy mightie hand, and of thy stretched out arme) and shal come and pray in this house: heare thou in heauen thy dwelling place, and doe according to al that the stranger calleth for vnto thee, that all the people of the earth may know thy name, and feare thee as do thy people Israel, &c: where wee see what should moue them to come to the Temple and pray, euen the knowledge of Gods name:) seeing then I say without this men cannot call vpon God, we are to pray, that all the Nations in the world, euen the Iewes, and the Turkes, and those that are a far off, might know the great and glorious name of God, that they might ioyne themselues vnto the visible Church, and with them pray vnto God, & serue him: For according to the name of God, so is our feare of him, and loue to him, and faith in him, and also prayer vnto him. Especially we are to pray for our afflicted brethren at this time, and those that are visited with the pestilence, that God in the midst of their troubles would make knowne vnto them his name; euen how mercifull he is to al that repent, as our Sauour Christ hath most comfortably shewed in the parable of the prodigall sonne, who after hee had forsaken his fathers house, and had wasted all his goods with riotous liuing, at the last returned vnto his father, and said, *Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne:* Then his father did not only willingly receiue him, and bad his seruants bring foorth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete; and kil the fat calfe, and make a feast for his safe returne: but when he was a great way off, his father saw him, and had compassion, and ranne, and fell on his neck, and kissed him. And as he hath also shewed the same mercie of God in his manifold

fold gracious promises, most louingly calling vnto him all those that truly repent; as, *Come vnto me all ye that are wea- rie and laden, and I will easo you: take my yoke on you, & learne of me, that I am meeke, and lowly in heart; and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light.* Matth. 11. 28.

And againe, the Lord saith, *Call vpon me in the time of thy trouble, and I will deliuer thee: And, Whosoener shall call vpon the name of the Lord, shall be saued,* and such like: that so according to the greatnes of his name they might be moued to come vnto him, in this trouble of theirs, that God might heare them, and help them. For it is to be feared, that many (whose case is to bee pitied) for want of this sauing know- Psal. 50. 15.
Ioch. 2. 32.

ledge of the name of God, roare and crie out for the extre- micie of their paine, but doe not vnfainedly and from the bottome of the heart with true repentance and a liuely faith pray vnto God: as the Lord complaineth of the Iewes, *They haue not cried vnto me with their hearts, when they bowed vpon their beds.* They are so ignorant, that they know not the name of God, that is, his iustice, mercie, power, and truth. Now seeing Gods name is manifest not onely in his word, but in his workes of mercie and iustice: (for the inui- That by it they may know his name, and so pray vnto him.
Hos. 7. 14.

sible things of God are seene in the creation and gouern- ment of the world, as his eternall power, infinit wisdom, mercie, &c. to leaue all men without excuse): let vs pray to God for them, that hee would sanctifie vnto them, the one and the other, euen this fatherly visitation of his vnto vs all, that thereby wee and they may more and more know, and feare his name: euen that he is iust, and hateth sin, and will not make the wicked innocent; but visiterh the iniquitie of the father vpon the children, and vpon childrens children vnto the third and fourth generation; and that he is merci- full to all those that repent, at what time so euer, as wee see in the example of the theefe vpon the crosse; who when at the last gaspe he confessed his sins, saying to his fellow, *We are indeed righteously punished, for we receiue things worthie of that wee haue done;* and cried vnto God for mercie, saying vnto Christ, *Lord remember me when thou comest into thy kingdome:* he receiued this most comfortable answere from Rom. 1. 20.
Exod. 34. 7.
Luc. 23. 42.

Hos. 6. 1.

Psal. 115. 1.

The God of
Jacob.

Gen. 25. 26.

Chap. 32. 28.

They con-
firme their
faith by the
example of
Jacob: and so
must we by
his, & others.

him, *Verily I say vnto thee, to day shalt thou be with me in Paradise*: That so wee might all iudge our selues thorowly now at the last, that the Lord in his good time might cease iudging of vs, whilest that we shall exhort one another, (as the Prophet willeth vs) and say, *Come and let vs returne vnto the Lord, for he hath spoyled, and hee will heale vs, hee hath wounded vs, and he will binde vs vp*. And so many of vs as do know the name of God aright, let vs make that good vse of it that we should, namely that we seek vnto him in prayer, both for our selues and for others; and say, as it is in the Psalme, *Not vnto vs, O Lord, not vnto vs, but vnto thy name gine the glorie, for thy louing mercie, and for thy truths sake*: that is, that hee would helpe vs euen for the glorie of his name.

The God of Jacob. Whereas he speaketh not onely of the name of God, but of the God of *Jacob*; If by *Jacob* we mean that particular person, the holy Patriarke; so called, because when he was borne, he held his brother by the heele: in token that though hee was the yonger, yet in time he should supplant his brother, and preuaile against him; as also hee did, when he got the birthright first, and then the blessing of God from him: who was also afterwards called *Israel*, that is, a mightie prince of the strong God, when hee had wraisted with the Angell, and preuailed with him in his returne fro *Laban*: to shew, that seeing he had preuailed with God, he should much more preuaile with me, euen against all his enemies, as he did against *Laban*, *Esau*, and others: If (I say) it be thus taken, then they in their prayers haue respect vnto that great deliuerance, that God gaue vnto him against all his enemies, according to his name *Jacob*: and so by it they confirme themselves by this great experience in him, that God would do so now to them in the like case: that as he defended *Jacob* from his enemies, so hee would defend *Dauid* from his: and as hee heard *Jacob* praying in his trouble, when he fled from *Esau*, and from *Laban*, so he would doe *Dauid* now. And truly this was a very good meanes to confirme their hope at this time, to consider the former dealing of God with others in the like case. Therefore

fore by their example we must so read and search the scriptures, that we may marke and apply the examples of Gods mercie and deliuerances vpon others to our selues: That we may say, that that God hath done so and so to others, let him deale so mercifully with me now. For there is no change in God, or respect of persons with him; but as hee hath punished the wicked in former times, and holpen the godly, so will hee doe still. And therefore as *S. Paul* doth rightly apply the examples of Gods iustice in the Scriptures to the Corinthians to keepe them from sinne, saying, *Let not vs commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand: neither let vs tempt Christ, as some of them tempted him, and were destroyed with serpents: neither murmur yee, as some of them also murmured, and were destroyed of the destroyer.* So doth *Dauid* here allude vnto the mercie of God in *Iacob*, and apply the example of it vnto them, to encourage them vnto prayer. For indeede *whatsoever things* 1. Cor. 10. 8. *are written afore time, are written for our learning, that wee through patience and comfort of the Scriptures, might haue hope.*

And truly if we would thus do, then might we haue great confidence in our prayers, for there should be no estate of our owne, or of others, but we might in the Scripture finde some example of Gods mercy shewed to them in the like case, that haue sought to him for it. As if we consider the dangers and enemies of our King, which hee hath had since hee came into this realme, that wee might pray for him with good hope, we must set before our eyes the estate of King *Dauid*, not only before he came to the right of the crowne by the continuall and cruell practises of *Saul*; but after that he was lawfully possessed of it, by treason at home, euen by the rebellion of his own children and others their confederates; but yet God defended him from them all, that wee might say, *The name of the God of Dauid defend thee*, that is, thou God that thus diddest maintaine *Dauid* in his right of the kingdome against al his enemies, defend thy seruant our King in his iust inheritance against all his enemies. But if

Then might we haue great comfort in our prayers for euery estate.

As in this pe-
stilence from
the example
of Dauid.

if we conſider (as wee haue great cauſe to doe) this dangerous time of the peſtilence, that wee might bee encouraged vnto prayer, let vs bethinke our ſelues how it was in the daies of *Dauid*, when hee and the people had prouoked the Lord. Hee ſent ſuch a grieuous plague among them, that in the ſpace of three daies there died of it threeſcore and ten thouſand. But when *Dauids* heart ſmote him for that that he had done, and he repented, and confeſſed his ſinne vnto God, and did iudge himſelfe for it, being willing to beare the puniſhment himſelfe, that the people might be ſpared, hauing pitie vpon them, as it is written of him : *It is enen I* 1.Chron. 21.17 *that haue ſinned, and haue committed enill, but theſe ſheepe what haue they done? O Lord my God I beſeech thee let thine hand be on me, and on my fathers houſe, and not on thy people for their deſtruction :* Then the plague ceaſed, and God commanded the Angell to ſtay his hand, ſaying, *It is enough, let thine hand ceaſe.* So no doubt if all men could come thus to confeſſe their ſins vnto God, accusing themſelues, and not laying them vpon others : yea to iudge themſelues for the worthie of death, as hee did, and accordingly be humbled before God : and eſpecially if wee could come to haue that feeling of the miſerie of our brethren, and pray for them in compaſſion ; then this example might miniſter vnto vs ſome comfort ; when we ſhould thus ſay, O God that didſt thus ſpare thy people in the daies of *Dauid*, when they confeſſed their ſinnes vnto thee, ſpare vs alſo, and our brethren, who deſire to humble our ſelues before thee.

Exod. 9.15.

And of the
Iſraelites,
when the
plague was in
Egypt.

Then alſo might we further conſider, how when the Lord ſent the Peſtilence into Egypt vpon *Pharoh* and his people, according to that which he had threatned before, ſaying, *I will ſmite thee and thy people with the Peſtilence, and thou ſhalt periſh from the earth ;* it was a very great plague, for it was in euery houſe in the land, but it was in great mercy, for but one onely in a houſe dyed, euen the firſt borne : then they marked the doore of the Iſraelites by the appoyntment of *Mofes*, with the blood of a Lambe (which was a representation of the blood of Chriſt) that the deſtroyer might not enter in. And by this we might ſee, that as ſinne is the cauſe
of

of al plagues, so in the middest of them, God will be mercifull to those that are his, though they be mingled with the rett. In which respect wee must confesse, that it is no maruaile if this plague be so vniuersal in the land, seeing that sin hath so long abounded in all places: nay, it is Gods mercy that it is not in all places, and in euery house, for all haue grieuously sinned against him. For if wee rightly consider the sins of our time, we must needs say, that they are many & great. For how hath this long patience of fīue and fortie yecres of the Gospell bin abused of all sorts? How little fruite of it is there in many places? what great ignorance is there of the will of God euery where, and lesse practise of that that men know? How is the worship of God prophaned, being placed of many in ceremony rather, than in truth? for they content themselues with this outward comming to Church, but neglect the power of the meanes there vsed: and thus the name of God is dishonoured by their carnall profession and wicked liues. The Lords Sabbaths haue bin most grieuously polluted, by keeping of Faïres on them, and by Interludes, Bearebaitings, Bulbaitings, and by other disorders of football and such like: and men would not bee spoken to in these cases: if they were, they were readie to stand in the defence of them, so farre were they from amending the: how haue these daies, I say (which wee should consecrate as glorious to the Lord, and call them our delight) how haue they been abused by not comming to Church? not bringing their whole families with them? by sleeping and talking here? and not spending the rest of the day in the seruice of God? What great contempt is there euery where of superiours? How vnruely are seruants and children? How is the aged despised, and the gray haïres brought into contempt? What little care is there in the gouernours to amend these, by any good order in their houses, either of priuate prayer, reading the Scriptures, and such like? Who almost hath the care of *Dauid* to reforme his house? who said, *I will walke in the vprightnes of mine heart in the middest of mine house: and there shall no deceitfull person dwell within my house; he that telleth lies shall not remaine in my sight.* Who doth determine, and say with *Ioshuah*, *I and my house will serue the Lord*, let all the world besides doe what they will? Of

Whether we consider the Egyptians, that were punished for their sinnes iustly.

Jfai. 58. 13.

psal. 101. 2. Vers. 7.

Josh. 24. 15.

Gen. 18. 19.

how few can it bee truly said, as the Lord saith of *Abraham*? *I know him, that he will command his sonnes and his household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon him that he hath spoken vnto him.* How few also haue any good orders in their houses for praiers at morning & euening or other times? That it might be said of them, as it is of *Daniel*, that it was his manner three times a day to fall vpon his knees to pray vnto God, and to praise his God: yea then when hee could not doe it without danger of his life. That so it might be said of them all as it was of *Cornelius*, that worthie Christian souldier and Captain, *That he feared God & all his household:* when his familie must needs be very great, being of that place that hee was, as it appeareth by the storie, that indeed it was.

Dan. 6. 10.

Act. 10. 2.

Matth. 5. 22.

1 Cor. 10. 8.

Chapt. 6. 18.

Job. 31. 12.

But to proceed (though I doe it with an heauie heart;) what hatred, rankor, and malice is there among many? that they are readie to kill one another, if it were possible with a word; though it be said, that to call thy brother *Raca*, or *thou foole*, deserueth hell fire? Oh how many thousand adulteries, and fornications without number haue bin and are still committed, for which there fel in one day among the people of God three and twentie thousand? In which kind of sinne aboue all others (as the Apostle saith) they sinne against their owne bodies, therefore God many waies punisheth them in their bodies: and if there were no sinne among vs but this, it were sufficient to prouoke this great plague, and it may iustly raigne in the bodies of a great many vnto death, and in others with noysom and painfull vlcers and sores. And I haue heard it obserued (if it be true that is reported) that in London this pestilence hath been most hot, in that part of the citie that hath been most polluted this way, as in *Shoreditch*, and in the suburbs, and such out-places: where it hath swept them away by whole families and streetes, like a deuouring fire, as the holy *man Iob* doth fitly compare the iudgement of God against this sinne vnto that, saying, *This is fire that shall consume to destruction*, not onely of the goods, whereof he speaketh, but euen of the bodie also.

But there are more sins among vs than these, though these be too many, and enough to prouoke the Lords wrath against

vs: as the great hard dealing and iniustice that is among men, whereby they oppresse the poore both in lending to them vp̄on vsurie, and when a man is vnder foot to exact the forfeiture vp̄on them (what is this but to *grinde the faces of the poore?*) *Jsa. 3. 15.* and otherwise in bargaining with them: besides that vnmercifulnes, that there is little giuing to the poore, no not at this time, which is a time to receiue mercie from God, yet they that should receiue it, will shew little or none vnto men: when the verie day of fasting doth require at their hands, that they should giue something, yet they are hard hearted and shut vp̄ their compassion. And what should I say of them, that vnder the colour of the law haue taken away from the poore, euen from the fatherlesse, and the widowes all that they haue had? whereby it hath come to passe that not onely they haue cried vnto the Lord against the out of the abundance of their griefe: but euen the very stones in the walles, and the beames in the houses of these oppressors haue made an eccho, and answered vnto the same. If the Prophet *Amos* prophecyng against many nations did say, *That for three transgressions, and for foure, God would not spare them:* then when among vs, not seuen but many (though by seuen hee there meaneth many) haue raigned long among vs, and doe still, no marueile if God doe not spare vs. Which sins are so much the greater among vs, because God hath borne with vs so long in the, and giuen vs his word (which they had not) and many meanes besides to call vs from them, as benefits vp̄on benefits, fauours vp̄on fauours without number. Therefore let vs iustifie the Lord in his righteous proceeding against vs, and confesse as *Daniel* doth: *We haue sinned, & haue committed iniquitie, and haue done wickedly, yea wee haue rebelled, and haue departed from thy precepts, and from thy iudgements: for we would not obey thy seruā: thy Prophets, which spake in thy name to our Kings, and to our Princes, and to our fathers, and to all the people of the land. O Lord, righteousness belongeth vnto thee, and to vs open shame, as appeareth this day; to euery man of Iudah, and to the inhabitants of Ierusalem, yea vnto all Israel both nere and far off, because of their offences, that they haue committed against thee.* Which if we can come vnto, the we see in this storie of Exodus, (from which vp̄on occasion we haue something digressed) what

Hab. 2. 11.

Amos 1. 3.

Dan. 9. 5.

Or the Israe-
lites, whom
God spared of
his mercie,

Iona. 3. 8.

did preferue the Iewes in that plague, & what must preferue vs, and all men; euen that the blood of the Lambe bee sprinkled vpon the posts of our doores, to keepe out the destroyer: that is, the blood of Iesus Christ (that immaculate Lambe of God, that taketh away the sins of the world) be sprinkled vpon our consciences by faith, and that we earnestly repent vs of all our sinnes, and turne from all our euill waies, as the Niniuites did, and from the wickednesse of our hands, and crie mightily vnto God, that for Christ Iesus his sake, whose most precious blood was shed for our sinnes vpon the crosse, he would spare vs: and say, Thou Lord, who of thy great mercie for Christs sake didst commaund the destroyer to passe ouer the houses of the Israelites in Egypt, when there was an vniuersall plague ouer the whole land; set a marke now at the last vpon all places of this our land and countrey, that thy destroying Angell might passe ouer them.

And when the
plague was a-
mong the
Iewes in the
wildernes.

Numb. 16. 47.

Thus also in this case might wee set before our eyes the example of *Aaron* the high Priest, who when there was a plague begun in the hoste of Israel, for their sinnes, euen for their murmuring at the death of *Core* and his companie (who iustly perished by the hand of God) tooke a Censer and fire therein of the altar, and put therein incense (whereby the sweetnes of prayer was represented) and offered vp his prayers with this incense vnto God for them, and so made an attonement: and when he was come among them (for the plague began in one end of the campe, and so spread it selfe further and further in the hoste, after the manner of a plague) and stood between the dead and the liuing, the plague was staied. A great mercie of God; for it was a great plague, for of it in a short time died fourteene thousand and seuen hundred. The cause of it (as of all others) was their sinne, but by the prayer of *Aaron* it ceased: if God did heare one for so many, then much more may we hope that God will heare many in his good time for the rest. Let vs then looke vpon this example also, and say, Thou Lord, who at the prayer of *Aaron* wast intreated to stay the pestilence among thy people, when there had died of it before foureteene thousand and more; heare many, and all of vs, or some one among all the rest, that this plague now at the last, of which haue died
already

already twenty thousand and more, may be staied: and so some may stand betweene the quick and the dead, that is, cause that the dead infect not the quicke, and so it proceede no further. Thus if we search the Scripture, we shall both in this, and all other calamities by patience and comfort of them haue hope, as was said before.

The God of Iacob. If by *Iacob* they meane him and his posteritie, with whom God made a couenant, as with *Abraham* and *Iacob*, that he would be their God, and the God of their seede; then they looke vnto this, that they are of the posteritie of *Iacob*, and so, of that couenant that God made with him and his. And thus the whole posteritie of the Iewes is sometimes called by his name both of *Israel* and *Iacob*, as in the Psalm: *Oftentimes from my youth up, may Israel now say, they haue afflicted me from my youth, but they could not preuaile against me.* And in another place, *Let Israel waite on the Lord; and he will redeeme Israel from all his iniquities.* And when *Balaam* the false prophet was sent for to curse the Israelites in the wildernes vpon the borders of *Moab*, he often speaketh of them by the name of *Iacob*: as, *The King of Moab hath brought me from Aram, saying, Come, curse Iacob for my sake:* and a little after, *Who can tell the dust of Iacob?* and lastly, *There is no sorcerie in Iacob.* According to this sense they haue respect vnto the couenant, that God made with *Iacob* and his posteritie: (for the blessing came from *Isaac* to him & his) which couenant included not only the promises of the life to come, but much more of this life also: (as *Dauid* expoundeth it in the Psalm, where he hauing spoken before of many great outward blessings, concludeth thus; *Blessed are the people, that be so, yea blessed are the people whose God is the Lord*) and not onely deliuerance from eternall destruction, but from all other enemies and dangers, so farre forth as may make for the glorie of God. Now God hath renued or rather confirmed the same couenant with vs, and with all beleeuers in Christ, and for his sake; and is therefore called God the Father of our Lord Iesus Christ, that is, not only his father, but of all that beleeue in him. And so look whatsoeuer was included in the first couenant made with *Abraham*, *Isaac*, and *Iacob*, wee are heires of them by faith in Christ, who is heire of all things, and in

The God of Iacob.

Psal. 129. 1.

Psal. 130. 7.

Numb. 23. 7.

Vers. 10. & 13.

Psal. 144. 15.

They pray in the faith of Gods couenant made vnto Iacob, and to his posteritie.

Heb. 1. 1.

Heb. 9. 15.
1. Cor. 3. 21.

Job. 14. 13.
Ecclef. 5. 1.

So must we in
the faith of his
covenāt made
with vs in
Christ.

Psal. 89. 31.

Psal. 6. 1.

Euen in this
time of the
plague.

1. Cor. 1. 20.

whose blood the couenant is established: who is also the Mediatour of it, and so if Christ be ours (as the Apostle saith) all is ours. Therefore wee are to direct all our prayers vnto God in the faith of this most merciful couenant, and looke to be heard for Christs sake. As they consider here, not only of God, and so pray to him; but as one that had made a couenant with them in *Jacob*, and pray the God of *Jacob* to defend him: So wee are to pray vnto God, as to our father, who hath so reuealed himselfe vnto vs in Christ, for whose sake it is said, that whatsoever wee aske of God according to his will shall bee graunted vnto vs. Therefore though God be in heaven, and we in earth: though he be iust and we sinfull, and so we can looke for nothing from him in our selues, yet because of his couenant wee come vnto him, and pray him for Christs sake to be good vnto vs, to saue vs, and to defend vs, calling him not God onely, but the father of our Lord Iesus Christ, & so in him our father. Part of which couenant is, that if we offend him, or (as it is said by God himselfe) *if they breake my statutes, and keep not my commandements, then will I visite their transgression with the rod, and their iniquitie with stroakes, yet my louing kindnesse will I not take from them, nor falsifie my truth, my couenant will I not breake, nor alter the thing that is gone out of my lips.* And according to this part of his couenant we must pray him to deale with vs, that is, that though he doth iustly chastise vs with this plague for our sinnes, yet he would not take his louing kindnes from vs, and so pray as *Dauid* doth; *O Lord rebuke me not in thine anger, neither chastise me in thy wrath:* where hee doth not simply refuse to be chastised, (for then he should haue been out of the couenant) but not in the anger of God: so must we be willing to beare this visitation of the Lord so long, as it shall please him to trie vs with it; only let vs desire that his wrath may cease from vs, and that his louing kindnes may not be taken away: and let that be sufficient for vs. Therefore (to conclude this point) that we might now and alwaies pray in faith, let vs looke to Gods couenant made with vs, and to the promises included therein, and to Christ, in whom only the couenant is stedfast and in whom onely *all the promises are Yea, and in him they are Amen, to the glorie of God.*

It followeth in the second verse. *Send thee helpe from the Sanctuary,*

Sanctuary, & strengthen thee out of Sion. In which they continue to pray for their King, that God would defend him frō all euil, as before; and namely to that end they pray, that God would send him helpe from his Sanctuary, and giue him strength and courage against his enemies to that end from Sion. Where by *Sanctuary* he meaneth heauen. In the Hebrue it is *Holy* (namely, place) that is, heauen, which is the holy place of Gods abode: and in the sixt verse both are expresse, namely heauen and holy place. And it must needs be then takē here: for from whence should God heare vs, and helpe vs but from heauen? Doe wee not when wee pray, lift vp our mindes, our eyes, and our hands vnto heauen? and Christ hath taught vs to pray, *O our Father, which art in heauen, &c.* He teacheth thē then to pray, that God would send them helpe from heauen; and thus he sheweth his owne faith, and taught them also so to belecue, that all his help in all dangers must come from heauen. Therefore as it is God that in all troubles doth defend vs; so the meanes that we haue are of him, and the successe and blessing of them, and so all our helpe is from heauen. And this is that that wee must belecue in all dangers, that what meanes so euer we haue, as wee must acknowledge them to be of God, so vnlesse hee blesse them, they will doe vs no good, for all our help is from heauen. If we want all meanes, yet God can send vs help without them: therefore whether we haue them, ascribe them to him with thanks, and pray to him to blesse them; or if wee haue them not, pray yet that he would send helpe from heauen, where and when there is none in the earth.

The interpretation of the second verse.

They pray for helpe from heauen.

We see then with what minde *Dauid* goeth to the battell; he was a valiant man himself, as appeared in his combat with the great giant *Goliath*; hee had a great armie also, and all things meete for warre, and had gotten many great victories before, and so he knew by experience, what he and his companie were able to doe: and hee had many worthie Captaines, whose exploits and valour are highly commended in the Scripture: and yet they goe not on confidently and presumptuously, thinking that they should bee able to make their part good enough against their enemies, for they were able to doe so and so: one of them

Though they had many helpe for warre, yet they looke for all their helpe from heauen. 2. Sam. 23. 8.

Contrary to
the common
course of cap-
taines and
souldiers.

1. King. 20. 10.

Vers. 18.

Who therefore
commonly
speed there-
after.

them had slaine eight hundreth at one time ; another of them defended a place against the whole hoste of the Philistims, and another slew three hundreth at once : and three of them did breake through the armie of the Philistims to fetch water for *David*, and returned safely, and such like things they might haue boasted of. But as though they were no bodie, nor euer had done any thing, or had no means to help themselues, they pray, that God would send them helpe from heauen : acknowledging that all that they had, or that they could say for themselues, was nothing without him, and his helpe. Contrarie to the common course of our time, in which men runne on desperately to the warre, and neuer thinke of God, or of his helpe, especially if they be any thing well provided against the enemy : and so God forsaking them, whose aide they do not seek, they speede thereafter. As *Benhadad* King of Aram boasted of himselfe and of his power, and thought that he might do what he list, and therefore casted out blaiphemous threats, saying, *The gods do so to me, & more also, if the dust of Samaria be enough for all the people that follow me, for every man a handfull* : and after when his enemies came out against him, he thought hee might commaund them, and said, *Whether they be come out for peace, take them alive : or whether they be come out to fight, take them yet alive* : but what came of it in the end ? The King of Israel came out against them, and made a great slaughter. This became of his proud boasting of his owne power before the victorie, as he was warned of it before, when King *Ahab* sent him this message, *Let not him that girdeth his harness, boast himselfe, as he that putteth it off*. And as *David* doth teach them thus to pray for helpe from God, so in the next Psalm he acknowledgeth, that it was God that had saued him, saying, *The King shall reioyce in thy strength, O Lord ; yea how greatly shall he reioyce in thy salvation* ? If all Princes did thus, when they send out their souldiers, and if the Captaines themselues did looke for all their helpe from heauen, and pray for it accordingly, they might haue had better successe many time, than they haue had. And the want of this faith, and of prayer the fruite of it, as it hath brought great losse of men among other people, and made long warres, so also vpon the English men both in Ireland, & in the Low Countries:

tries : and so wee see how these euils, by the grace of God may be preuented for the time to come. Now that that is said here of this particular, as of warre, is true of all other troubles and dangers whatsoeuer, that our helpe in them must be from heauen, and therefore we must by prayer seek for it at the hands of God (as these do here) if we will haue it : but first of al we must beleue that it is so. And that wee might so doe, let vs consider that that which *Salomon* saith of this thing, is true of all other :

The horse is prepared against the day of battell, but saluation is of the Lord : that is, what meanes so euer wee haue to preserue vs

from danger, yet our help and saluation both of soule and body, that must be frō heauen. And this is that which the Church of God confesseth by the mouth of the Prophet, and ascribeth all their great deliuerances (though they had meanes to bring them to passe, which they also speake of) vnto God, when they praise him after this manner : *We haue heard with our eares, O God, and our fathers haue told vs the workes that thou hast done in their daies, in the old time : how thou hast driuen out the heathen, and planted them; how thou hast destroyed the people, and caused the to grow. For they inherited not the land by their owne sword, neither did their owne arme saue them; but thy right hand, and thine arme, and the light of thy countenance, because thou fauouredst the. Thou art my King, O God : send helpe vnto Iacob. Through thee haue we thrust back our aduersaries, by thy name haue we troden down them that rose vp against vs. For I do not trust in my bow, neither can my sword saue me : but thou hast saued vs from our enemies, and hast put them to confusion that hate vs; therefore will we praise God continually, and will confesse thy name for euer.* In all which words we

see, that they attribute all their former deliuerances from dangers vnto God, and professe also that they looked for helpe from none but from him, and put their trust in him, and so desire him to send helpe vnto *Iacob*, that is, to them that were of his posteritie, and so the people of God. And thus *Dauid* againe and all the people with him when they fought against the *Aramites* did confesse, and thus they did pray : *Giue vs helpe against trouble, for vaine is the helpe of man :* where they doe not onely beleue, and so acknowledge, that all their helpe is from God, but all other helpe without it is vaine, and to no purpose, neither can it doe them any good.

Pro. 21. 31
All helpe in all dangers and troubles is onely from heauē.
Psal. 44. 1. &c.

Psal. 60. 11.

Psal. 60. 11.

Psal. 60. 11.

THE EIGHTH SERMON

vpon the second verse.

Send thee helpe from the Sanctuary.

This faith wee
ought to haue
in this time of
the pestilence.

Leu. 13.45.46

And shew it
by prayer for
our selues and
others.

WE heard the last day, that not onely in warre, but in all other troubles generally, all our helpe must be from God, and so we must seeke to him for it, as these doe here: And this is that faith that we must labour for in this dangerous time of the pestilence, as in all other sicknesses and diseases, that it is God that must send helpe from heauen to our brethren, and to our selues: and that neither we nor they can haue any helpe at all, but from thence: and that there is helpe to bee had, when there is none in the earth, but all helpe, and all meanes of help faile here below. For though there be means to serue Gods providence for euery purpose, yet all they are of God, and the blessing of the also. As now at this time, the Magistrates in the places infected, should take good order that the sicke be well looked vnto, and provided for, and that there bee care had that they come not abroad, and that the whole may be kept from the sicke, as by the law of God the lepers were put apart from the societie of men, because their disease was contagious, and when they came abroad they should crie out aloud, *I am vncleane, I am vncleane*, that all men might auoide them. And there are meanes of phisick for the preservation of those from the contagion, that are necessarily to be employed about the sick, and that must come into dangerous places: yet these cannot be had nor vsed, vnlesse God giue men this wisdom; and when they haue them, as *David* here had all good meanes for the warre, yet helpe and succour cometh from God, as it shall please him to blesse the meanes. Thus true faith will make vs place our trust and hope, where wee should, and where it will not deceiue vs: and truly that is no small thing in any danger, nay it is all in all. For if wee trust to these meanes, besides that it may be that wee cannot haue them, if wee haue them they may doe vs no good, and so deceiue vs: but if wee trust in God, and in his helpe, whether we haue meanes, or haue them not, that will be an anchor, that shall not confound vs; for we trust in him, and in his defence, from whom onely cometh

meth all help. Now if we say we haue this faith, it must appeare by the fruites; and namely, that if we haue all good meanes, as *David* had here, we be not secure and trust in them, but pray earnestly vnto God, as though wee had them not; much more when we haue them not in deed. Prayer then is a special token in all things that we goe about, that we look for our help from God: and therefore if we belecue that it is God that must stay this mortality and sicknes, and that he must defend others and our selues in it, we must pray earnestly and continually for our selues and them: but if we let prayer alone, or vse it seldome, whatsoeuer we say with our mouth, we do not so beleue it in hart as we should. For faith must appeare by the fruits of it, els it is a dead faith, and as a body without a soule, which hath no actions of life: and prayer is one principall fruit, as the Apostle saith; *How shal they cal vpon him, in whom they haue not beleueed?* shewing that as there can be no prayer without faith, so faith doth necessarily bring forth prayer. Therefore let vs stir vp our selues vnto prayer, and neuer cease calling vpon God, euen as we do beleue that all our helpe must come from him.

*Rom. 10. 14.
2 Cor. 4. 13.*

And here by the way we see the nature of true faith, that it causeth vs to see help in heauen, & so to pray for it, when there is none to be seene in the earth. And this is the difference between faith & vnbeleefe: that the very vnbeleeuers can by reason conceiue of help, so long as they haue any meanes to help them; but if they fayle, they can see none at all: so they are like vnto those that are pore-blind, who can see nothing but neere at hand. But faith seeth a farre off, euen into heauen, so that it is the euidence of things that are not seene: for it looketh vnto the power of God, who hath all meanes in his hand, or can worke without them, who made all of nothing, and calleth the things that bee not, as though they were. So that as the holy Martyr *S. Stephen*, when his enemies were ready to burst for anger, and gnash at him with their teeth, looked stedfastly into heauen, and saw Christ standing at the right hand of God ready to defend him: so faith in the promises of the word, doth see help in heauen ready for vs, when there are no meanes in earth.

Faith seeth
helpe in hea-
uen, when
there is none
in earth.

Heb. 11. 1.

*Rom. 4. 17.
Act. 7. 54.*

For as *Abraham* did not cōsider his own body, nor the deadnes of *Sarabs* womb, but considered what God had promised, and

Rom. 4. 19.

what he was able to doe: so if we look to the promises of Gods word, which are many and most true, wee shall see helpe from heauen, if no where else. Let vs labour then for that faith which may comfort vs from heauen, for it may be in the extremity of this sicknesse wee shall see none in earth: so when others are dumbe, or not knowing what to say, our mouthes shal be opened to speake vnto God, and say, Send vs helpe from the Sanctuary, that is, from heauen.

Strength from
Sion,

It thus followeth: *And strengthen thee out of Sion.* Before they prayed for helpe from heauen, now they pray for strength out of Sion: where by *Sion* they meane that part of Ierusalem, called mount Sion, where afterwards the tēple was built; where now the Arke (the visible figue of Gods presence was) where they worshipped God in the word, sacrifice, and prayer: and by *strength*, hee meaneth not the strength of men and munition meet for war & for help, (which was prayed for before) but inward strength of the mind, & courage which was meet for the enemy: that he might trust in the defence of God, & might not be dismayed by any power of the aduersary, but that he might beare his estate as was conuenient. And this was very requisite; for if he had had neuer so many meanes, and had had no heart, he should not haue vsed them, or vsed them to no purpose: and how should he haue strength of heart, vnles God gaue it? and how should God giue it, vnles he asked it of him? Therefore he taught them to pray for that also. This sheweth that as in war, so in all other afflictions which cause feare, there is requisite an inward courage of the mind to vphold a man: for if he haue a good hart he shall beare many things: and if he haue no hart, the least thing will dismay him. Therefore *Salomon* saith, *The spirit of a man will sustaine his infirmity, but a wounded spirit who can beare it?* The Aramites on the suddaine heard a great noyse when they besieged Samaria, and they all fled away for feare, and left their tents and all things standing as they were, and so the Israelites came and spoyleed them: they had men enough, but they wanted courage. So is it said of all the Kings of Canaan, which were many and mighty, that their hearts fainted, and so they could not stand before *Ioshua*.

Courage of
mind is need-
full in all trou-
bles.

Prou. 18. 14.

2. King. 7. 5, 6.

Josh. 2. 12.
5. 1.

So is it in all other afflictions that we be subiect vnto, we had
need

vpon the second verse.

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need of strength according to the measure of it, to beare it: for if we haue no faith or confidence in God, what shall become of vs? *Iob* in al his great afflictions, because he had a good hart, and trusted in God, bore them al patiently, and said, *If the Lord kill me, I will trust in him.* At this time especially in respect of this great sicknes it is most needful to haue strength of faith, to belecue Gods gracious prouidence, that things come not by chance, but by his fatherly disposition: and to belecue that he hath a care of vs, and that nothing commeth by fortune; for if a Sparrow falleth not to the ground without his wil, then much lesse do men dye, especially seeing the very heyres of our head are numbred: that so we may comend our selues vnto him, and take all things as from him, and be contented with it. I say, as this faith is alwaies requisite, because we know not what may befall vs on the suddain, so most of all at this dangerous time. And this is necessary not only for our selues, but for our brethren also, that according to the measure of the sicknesse and paine, and temptations of their minde, so they might haue strength to beare al. For the very want of this strength hath bin the cause, that many euen for feare haue been ouercome: much more when the thing hath bin vpon them, haue they fallen into great impatiency and many lamentable outcries. Every one of vs is well acquainted with our owne weaknes this way, and do find by experience how smal things we can beare, and how the least thing doth ouercome vs, yea, the very feare of it many times: therefore we had need to labour for strength. And by that weakenes that is in our selues, we may easily iudge what is in others, and so see how requisit it is for them also, that God should strengthen them.

Iob. 13. 15.
Especially in
this mortality
of the plague.

Matt. 10. 29. 30.

Further it is to be considered, that as we haue seene how requisite it is for vs to haue strength according to the measure of our crosses & temptations: so of whom we shal haue it, namely of God, for they pray to him for it, and say, The Lord strengthen thee out of Sion: he hath the hearts of all in his hands, to order at his pleasure; and if he giue strength, then shall we be strong: and if he withdraw his hand from vs, and cast feare vpon vs, if we were as stout as Lions before, we shall be as weak as water. And this truly as it is a great punishment to bee too-

God onely
strengtheneth
and weakeneth
the heart of
man.

Leuit. 26. 7.

Vers. 36.

Dent. 28. 66.

Iosb. 2. 11.

Matth. 26. 33.

In troubles we
must pray to
God to streng-
then vs.
Iam. 1. 5.

feareful, so God hath threatned to cast it vpon them that breake his law: and contrary to be of a good courage, as it is a singular fruit of a good conscience, so God hath promised to giue it to those that keepe his law. For it is thus written: *If yee walke in mine ordinances, and keepe my commandements to doe them, sine of you shall chase an hundreth, and an hundreth of you shall put ten thousand to flight: But if they will not obey me, nor do all these commandements, I will send a faintnes into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall no man pursuing them: they shall also fall one vpon another, as before a sword, though none pursue them, and ye shal not be able to stand before your enemies. And thy life shal hang before thee, & thou shalt feare both night and day, and shalt haue none assurance of thy life: in the morning thou shalt say, would God it were euening, and in the euening thou shalt say, would God it were morning, for the feare of thine hart which thou shalt feare, & for the sight of thine eyes which thou shalt see.* Thus strength & courage in all troubles is the gift of God, as fearefulness is a punishment sent of God: for it is said, that the Lord cast a feare vpon the Cananites, so that they durst not stirre. Thus we see who is the giuer of al strength in al trials and temptations, and that we haue it not of our selues. Therefore no man must thus presumptuously think of himself, that if trouble come he hopes he shal beare it out wel enough, for he hath sufficient strength and courage: for if he were of as great courage and valour as *Dauid*, who slew a Lyon and a Beare, yea *Goliath* himselfe; yet when he commeth to a new trial, he shal find himselfe altogether insufficient, but as the Lord shall make a new supply of strength. The Apostle *S. Peter* thought himself to be a stouter man a great deale then he was, and that he would not shrink for a little, when he said: *if all men forsake thee, yet will not I:* but at the length God leauing him to himself for his triall, he had no strength to stand, but did both deny & forswear his Maister three times. Thus wee must ascribe all our former strength vnto God, & he only it is, that must strengthen vs still. Seeing it is so, we must pray to him for it, as *Dauid* doth here; prayer is the meanes to obtaine all things from God: therefore not only if we lack wisdom, as the Apostle saith, let vs aske it of

of God, but if we lack any thing els; as if we be faint-hearted, if we be weake in faith, if wee lack patience, if wee feare that wee shall not be able to beare things. Therefore as in trouble wee must pray for other things according to our estate, as for deliverance, or mitigation; so especially for strength to beare whatsoever shall be laid vpon vs: and wee may doe it in the greater faith, because God hath promised it, euen that hee will lay no more vpon vs, than we shall be able to beare. So then in all affliction let this be one part of our prayer; for if God strengthen vs, we shall be able to beare any thing. And whereas they pray thus for *Dauid*, it is our bound duty so to pray one for another: as if we heare of any to be vnder any crosse, pray vnto God for them, that God would strengthen them. So did the Martyrs in persecution one for another, and so must we do now for those that are, or shalbe visited with this pestilence: that God would strengthen them with faith in his good prouidence, with patience to beare all things, with perseuerance vnto the end. And as he looked for good by their prayers, so God that hath commanded vs to pray one for another, will not suffer vs to pray for them in vaine. And thus though we cannot come one to another by reason of the infection, to minister any other comfort, yet wee may pray vnto God to strengthen them; and though wee cannot ease them of their paine, yet God may strengthen them by our prayers to beare it patiently.

1. Cor. 10. 13.

And to strengthen those that are vnder the plague.

Out of Sion. As before he had taught them to aske strength for him, so here he doth shew from whence he did looke for it, and from whence hee would haue them pray that it might come: namely from Sion, which was the place of Gods worship; vnto which hee had respect in naming the place, which there, and there onely, was to bee had: without which that place did not differ from any other. Whereas then these are the things that doe strengthen vs in trouble, that we haue faith in the forgiveness of our sinnes, and in Gods prouidence, hope that God will be with vs, and defend vs, and lay no more vpon vs than we shall be able to beare, and patience that we may be quiet: All these are wrought and increased in vs by the word, Sacraments, and prayer; which are to be had in Sion; that is, in the place appointed for Gods worship: therefore he willeth them

Out of Sion, the place of Gods worship.

Commeth all
strength of
faith.

Psal. 119. 92.

As from the
word of God.

Psal. 130. 5.

Few beleene
that all their
strength to
beare things is
from Gods
word.

them to pray for him, that God would so bleſſe theſe meanes, that he had vſed there before: and which now were, and ſhould be vſed for him, that by them hee might be ſtrengthened, and haue a good heart in Gods defence, and ſo hee might not faint in his troubles. Firſt then he ſheweth, that he beleeued, that all his confidence in trouble, and courage in danger, ſhould come from the meanes of Gods worſhip, and without the he ſhould be as faint-hearted, as might be: but by them hee might bee made confident and bold, to behaue himſelfe in the miſt of trouble, as he ſhould doe. And this is moſt true, and that which all of vs muſt beleue, and ſhall finde to be true by experience, that into what trouble or danger ſo euer we ſhall come, we ſhall haue no more heart to beare any thing, than as we haue profited by the word, and Sacraments, and prayer, to beleue the promiſes that God hath made vnto vs in his word. For as *Dauid* confeſſeth of himſelfe, *I had periſhed in my trouble, if my hope had not bin in thy word*: ſo thereby we ſee what did vphold him, and this muſt vphold all men, the hope that they haue of Gods protection & deliuerance, as it is promiſed in the word. So that take away the word, and there can be no hope; & without hope we haue no ſtrength to beare any thing, and ſo we muſt needes periſh in any trouble. And hereunto agreeth the Prophet, when he ſaith, *My ſoule hath waited on the Lord, and I haue truſted in his word*: he was in great trouble, and prayed vnto God, confeſſing his ſinne, beleeuing the mercie of God, and ſo waiting vpon him for it: but how? truſting in the word: ſo al his hope was from that. And indeede what hope can we haue, but from it? For if God had promiſed vs nothing, or we knew it not, how could we haue any hope? and without hope there is nothing but impatiencie, and ſo no ſtrength to beare any thing. So that al our ſtrength is from the word, and in that reſpect from Sion, that is, the place, where it is publiſhed taugt vs, that we might beleene it, and ſo be ſtrengthened by it.

Thus though it be moſt true, yet few beleue it, that when trouble comes, all their ſtrength to beare it, muſt come from the knowledge and faith which they haue gotten from the word: But without this they imagine that they ſhall beare things well enough; for they haue good hearts, and ſtout, and
are

are not fearfull, as they say, they will not be daunted for a little: they haue such and such meanes to trust vnto, and they will be merrie, and haue good companie, and passe away things lightly, and they shal not come neere their hearts greatly to trouble them: and so they will beare them out well enough. And therefore wee see that when trouble comes, few giue themselves to thinke of that, which God hath promised in his word; or doe determine to come more diligently vnto the word than before as though they beleued that all their strength must come from thence. But whatsoeuer men imagine of their owne strength, this will be found true at the last, that all our courage is from the meanes of our saluation; and that all other confidence, that men haue from any thing els, sauing from them, wil deceiue them. For though they may stoutly beare out things for a time, yet in the end they will fall into great impatiencie and despaire, or els into hardnes of heart and blockishnes, but as they shalbe strengthened by the free promises of God made in his word. For it is onely faith that will quench all the fire *Ephes. 6. 16.* darts of the diuell, as the Apostle saith: whether he tempteth vs for our sinne in the time of our trouble, as the tempter will do, (for he is not so called without a cause) or he tempteth vs vnto sinne; in all these temptations only by faith we stand, and that shall be as a shield, wholly to defend vs, and to quench the fire *2. Cor. 1. 24.* darts of the wicked, that is, euen those grieuous temptations, which otherwise are able to set soule and bodie on fire: But what faith can we haue, but from the word, and the free promises therein contained? therefore all our strength is from thence, and from the rest of Gods worship in Sion.

The want of this faith hath pulled downe the hearts of the stoutest; as al the Canaanites, seuen great and mightie nations, their hearts fainted them for feare of *Ioshua*, they had no means from Gods word to strengthen them in his defence. And *Saul* the King of Israel, though he was a goodly man of stature, and of great courage, yet when by the meanes of a witch he heard what should become of him, he died away for feare, and there was no strength in him. This made *Achitophel* and *Judas*, both of them traytors to their masters, to destroy themselves; when in their wicked proceedings the feare of Gods wrath was vp-

The want of faith in Gods word, hath pulled downe the hearts of the stoutest.

1. Sam. 28. 20.

2 Sam. 17. 23.

Matth. 27. 5.

Gen. 4. 14.

Dan. 5. 6.

Act. 24. 26

And is the
cause of all
weaknes and
feare in Gods
children.

As appeareth
in Iob.

Job. 3. 2.

on them, they could haue no strength from God by meanes of his word. This also made *Cain* to become a vagabond, and a runnagate, so that his conscience would not let him be quiet in any place, because he had committed a most horrible sinne, and did not repent him, and so could looke for no fauour or protection from God in that case. And this causeth many of the wicked to tremble and shake as a leafe, as the King of Babylon did when he was in the midst of his prophane cups drinking and swilling, and *Felix* also in all his great pompe and brauerie; because they were void of faith, whē the one saw the iudgmēts of God against him, and the other heard of them; and so they could haue no strength from his word, which they did neither belecue, nor know. And this want of the knowledge and faith in the word of God, is the cause of all the weaknes, and impatiencie that hath appeared in Gods children, and of all their feares: euen that they haue not been sufficiently perswaded of the forgiuenes of their sinnes, and of Gods fauour, and that hee hath a care of them, and will diminish their griefe and paine in his good time, and giue them patience, and lay no more vpon them than they shall be able to beare, and that he will turne all vnto their good in the end: and so they haue not bin sufficiently strengthened by the word. For when they haue come to this by hearing, and reading, and meditating vpon Gods word, and by praier, then haue they felt themselues strengthened to beare all things, and not before, and then onely in that measure that they haue attained vnto this perswasion, and haue been thus strengthened by the meanes of Gods worship in Sion.

We may see both these in the example of *Iob*, who is a patterne both of great weaknes, & of great strength: in the weaknes of his faith, and before that he was sufficiently strengthened by the word, he fell into great impatiencie, and cursed the time that euer he was borne, saying, *Let the day perish, wherein I was borne, and the night, wherein it was said, there is a manchilde borne;* and so goeth on, and saith much to that effect. See whether a mans weaknes will carrie him, if he haue no strength from the word, yea though hee be a very good man, as *Iob* was. But when hee was sufficiently strengthened by the word of God, and had the feeling of it in his heart, hee was able to beare all things:

things: as not only when he said, *The Lord hath giuen, and the Lord hath taken it, blessed be the name of the Lord:* but when in greater affliction hee said, *If the Lord kill me, yet I will put my trust in him.* And also, *I am sure that my redeemer liueth, and I shall see him, and mine eyes behold him, and none other for me.* See

again what we shall be able to beare, when wee haue gotten sufficient strength of faith and patience from the word, though wee were neuer so weake before. Seeing it is so, wee may well know in this visitation of the plague (if it should come among vs) from whence wee must haue strength to beare it; yea and any other triall also, that now or hereafter God shall lay vpon vs; euen from his word, and from that faith and hope that wee haue gotten from thence: and so much strength assuredly shall we haue, as we haue true faith: and without that wee can haue none; & the weaknes of our faith is the cause of little strength.

This should make all of vs diligent to come to the Church, and to see that we haue cause to doe, as wee now doe: not onely to come and pray, that God would turne away his heauie hand; but to heare his word carefully, that by it wee might grow in faith and hope, and so receiue strength, to beare whatsoever God shall lay vpon vs. In so much that if a man had no care before, now he had neede to begin; and hee that was diligent before, must be more diligent now; for he hath need of greater strength: and to prouoke all his family to come, that they also might be strengthened with him against the day of trouble: els if affliction doe come among them, their weaknes and impatiencie may trouble him: whereas if he haue gottē any strength of faith, he shall haue it not for himselfe alone, but his strength shall doe them much good: and all of them being strong in faith, one shall comfort and vphold another: For in all companies, the more strength that euery one of them hath, the better shall it be for them all.

And let not men deferre vntil Gods hand be vpon them, and thinke, that they will get strength then: for when they haue done all that they can, they shall finde that they haue strength little enough, to wastle with the paines of their bodie, and temptations of their minde: euen with the prince of the darknes of the world, & with spiritual wickednesses, and that in the

Therefore in this time of the plague all should labour to get strength from the word.

And doe not deferre it vntil Gods hand be vpon them. Ephes. 6.12.

The eighth Sermon

matter of our saluation: so that when wee haue the whole and compleat armour of Christians vpon vs, euen our loynes girt about with the girdle of truth, and the breastplate of righteousness, and our feete shod with the preparation of the Gospell of peace, and the shield of faith, and the helmet of saluation, and the sword of the spirit; yet we shall haue much adoe to resist in the euill day, and hauing finished all things to stand fast. Besides, it is not wisdom for a man to defer to seek for any thing then when he should need it: in worldly matters we would be glad to haue them before-hand; let vs bee as carefull for our soules: and so I pray you for the loue of Christ, and of your owne soules, not only to come still, but to profit by your coming, as much as you can, to get strength against trouble from Sion: euen from this place of Gods seruice, where it is to bee had. Otherwise it will come to passe, that besides many great weakneses that you must needs fall into, this shall be a grievous accusation to your consciences, to think, & to complaine somewhat too late, Oh how might I haue strengthened my self against these euill daies, if I had made more account of the word? if I had come to it more diligently, & profited by it more effectually? but alas, now what great weaknes of faith is in me? how full of distrust, and of impatiencie am I? how am I out of all hope, because I haue neglected the meanes of my strength? Let euery one therefore examine his owne strength, and according to the great weaknes that he findeth in himself, so let him make more account of coming to the word; and let them now, whilest they haue time, giue themselues plentifully to the reading and meditating of the sweet and comfortable promises of the same at home in their houses, that they and theirs may get as much strength therby as they may, against the time of neede.

In this respect,
what we should
pray for those
that are vnder
the plague:
both for the

And as this is our strength, so it must be the strength of all our brethren: and therefore as *David* willeth them here to pray for him, that God would strengthen him out of Sion, that is, by the word, which he had heard there, that now God would call it into his remembrance, and confirme his faith by it: So wee must pray for them, that with this visitation of the plague, they may still haue his word among them, and that it may be diligently

gently preached : and to that end, that the Lord would watch ^{preachers, and} ouer, and preserue his faithfull Ministers, the preachers of his ^{for the hea-} word, as the chiefe captaines that should incourage & streng- ^{ners.} then the rest: and that the people may reuerently esteeme of the word, and of them for the words sake, & so be careful of the, and of their liues. And that all would willingly come to the word, that may : and they that are sicke, or shut vp and cannot, that God would forgiue them their negligent hearing of his word in time past, whereby they might haue gotten more strength : and that hee would blesse that that they heard heretofore, that by it they may be strengthened, and by it be assured of the forgiuenes of their sinnes, and may haue hope of eternal life, and so patiently abide whatsoeuer God shall lay vpon the: and farther to pray, that the seed of Gods word, that hath been sown in the furrowes of their harts, may now appeare in them to their owne comfort, and the incouragement of others, and all patience, and hope, and ioy of the holy Ghost: And also that they might be stirred vp to reade it diligently, and carefully to meditate vpon it, and haue wisdom to applie it to themselues, that so they may haue sufficient strength thereby. Thus shall it come to passe, that though wee cannot visit them that are sicke according to our desire, for feare of the infection, to comfort them in presence by the word of God in our mouthes ; yet we may pray for them, that God would through the inward working of his holy spirit, strengthen them by that good word of his, which they haue heard before. That if it shall please God to take the out of this world, that they may walke in the strength of that spirituall foode, which they haue already receiued vnto the kingdome of heauen : euen as *Elijah* the Prophet walked ^{1. King. 19. 8.} in the strength of his corporall foode fortie daies and fortie nights vnto Horeb the mount of God.

And though in speaking of the strength that is to be had in Sion, wee haue specially stood vpon the strength that wee haue ^{This strength} from the word : yet we exclude not the Sacraments, & prayer, ^{also is increa-} but include them rather, as parts of Gods worship, and meanes ^{sed by the Sa-} also from whence wee must receiue strength against trouble. ^{craments, and} For the Sacraments are as scales to confirme vs in the truth of ^{by prayer pub-} Gods promises, and we must vse them to that end : and by the ^{like and pri-} uate.

Matth. 7. 7.

Ephes. 6. 18.

prayers of the Church both the Word and the Sacraments are fruitfull, and of force to strengthen vs: therefore whilest wee may, wee must vse them also, and make this account of them, that by them wee may get sufficient strength for all troubles that shall befall vs. And let vs know assuredly, that how much we haue or shall faile in the vse of either of these, so much may we iustly faile of strength: and the more we vse them, the more shall we haue strength, and be able to beare any thing. In this respect againe I beseech you, that you would come diligently to the Church, that yee may bee partakers of common prayers there, that so by them also yee may be strengthened. For God hath made a speciall promise vnto many, that he will be in the midst of them: and besides these, wee must giue our selues vnto priuate prayer in our families, that we and they may haue strength thereby to beare all afflictions: and euery man and woman pray often by themselves, for this is a speciall meanes to haue faith and all other good gifts of God increased in vs: for Christ hath promised to giue to thē that aske, therefore now all should stirre vp themselves to all kinde of prayer, that wee might doe, as the Apostle willeth vs, namely, *Pray alwaies with all manner prayer and supplication in the spirit; and watch thereunto with all persuerance and supplication*: for this is one of the parts of the spirituall armour, whereby we are strengthened against our spiritual enemies: and this is placed last, as the greatest, and as that from whence al the other haue their force. And he speaketh of all manner of prayer, to that end that we might vse them all, as publikely and priuately, with our selues, and with others, that so God might blesse some or all of them, for the strengthening of vs. And let vs pray for them that are sick, who it may bee now in great paine and weaknes cannot pray for themselves, that they might haue the fruite of their owne former prayers, and of others for them, that so they might be strengthened from Sion: that is, from the means of Gods worship there vsed. Which God grant for Christ Iesus his sake. Amen.



THE NINTH SERMON

vpon the third verse.

Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah.

The interpretation of the third verse.

This verse consisteth of two parts.

Here the people continue to pray for their king, namely, that God would *remember al his offerings, and turne his burnt offerings into ashes.* In which their meaning is, that hee would fauourably accept the prayers that hee had made, and the sacrifices that he had offered, and al the gifts and oblations that (according to the manner of those times) he had brought vnto God: and generally what seruice soeuer he had done for the successe and blessing of God in this action, before he went to the warre, that he would graciously receiue it, and that now he would by the effect, and by his defence, successe, and blessing, shew that he had done so in deed. So that there are two parts of this prayer: in the former they pray that God would fauourably remember what seruice he had done to him and accept of it: in the latter, that he would shew by his dealing in this matter betweene him and his enemies in the course of his prouidence, that he had done so in deed. For in praying that he would turne his burnt offrings into ashes, they haue respect vnto that which God had done in time past, namely, with fire from heauen he had consumed the offrings of some that haue been made to him; whereby he did sufficiently declare as by a demonstratiue token, that he allowed of them, and had heard their prayers, that they offered with them. According to this the people pray here, that God would by some signe or token, shew that he had receiued them.

Let him remember: that is, we would to God that he would remember, or we beseech him to remember what seruice hath been done to him, for the obtaining of his fauour: and not only remember, but with fauour and acceptation: wherein they speake according to mans capacity: for all things are present with God, and he forgetteth nothing that is done to him, yea, all.

They pray that God would remember his seruice and offerings.

Or that he
would smell
them.

Leuit. 2. 1.

Reuel. 8. 3.

Prayers com-
pared vnto in-
cense.

all things that all men euer haue done, are continually before him. But as among men, if we haue a suite to some great person, and when we make it, that we might speede the better, we bring some present vnto him also: and afterwards when wee are gone, we wish that he would remember vs, and our suite, and our gifts, & deale with vs accordingly: So they desire that God would think vpon him, and vpon his suites that he made, and the gifts that hee brought, and deale with him in mercy thereafter. Some doe reade this text otherwise, but it tends all to one ende: namely that God would smell his gifts. Because that in the time of the lawe vnto their oblations there was by the commandement of God, some incense adioyned & burnt, as Moses setteth it down. *When any shall offer a meat offering vnto the Lord, his offering shall be of fine flower, and he shall poure oyle vpon it, and put incense thereon: and shall bring it vnto Aarons sonnes the Priests, and he shal take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shall burne it for a memorial vpon the altar.* Which was to teach them (according to the dispensation of those times) that as incense & perfume doth delight the senses of men; so God would be well pleased with that which they offered according to his word for Christs sake, in whose mediation it should be as it were perfumed. For he is that Angell that S. Iohn speaketh of, who stood before the altar, hauing a golden censer, and much odors was giuen vnto him, that he should offer with the prayers of all the Saints vpon the golden altar, which is before the throne: and the smoke of the odours with the prayers of the Saints went vp before God out of the Angels hand: whereby was shewed, that in his mediation, and in the vertue of his prayers, all the prayers and seruices of Gods Saints are accepted: incense then was vsed to confirme & nourish in them the faith of this doctrine, which was not so cleerely reuealed to them, as it is to vs now in the Gospell; where we haue many gracious promises made, that whatsoeuer we aske in the name of Christ according to his will, he wil grant it vnto vs. Whereunto now they haue respect in these words of their prayer, when they pray that God would smell his gifts, that is, fauourably accept the seruice done. And according to this phrase of speech it is said of the sacrifice of Noab; that he after
the

the flood built an altar vnto the Lord, and tooke of euery cleane *Gen. 8.20.*
beast, and of euery cleane foule, and offered burnt offerings vpon the
altar: and the Lord smelled a sauour of rest, & the Lord said in his
heart, I will henceforth curse the ground no more for mans cause.
The Lord did smell, that is, he did accept the sacrifices that were
offered, and so he was pacified, and his anger did cease, which
for the sinne of man was kindled iustly before, and caused the
world to be drowned: but now his anger being staied, he said,
that he would no more smite all things liuing as he had done.
According to this kind of speech vsuall in the Scripture, they
pray, that God would bee well pleased with his prayers and
seruice done vnto him.

By this then we see, that the prayers that we make to God
at any time, and the seruices which wee owe vnto him, are
not for the time present only, whilest they are a doing (as some
other things which perish with the vse of them) but they are
also for the time to come: and God doth remēber them when
they be past, and will blesse vs for them thereafter: and we may
pray to God in faith that he would so doe, and are by this ex-
ample taught to doe it with comfort. So that as incense burnt,
or a perfume that is made, leaueth a good smell behind it, and
the sweet saouours of it may be felt in the place where it was
made a good while after: so our prayers and seruice done in
faith are so acceptable vnto God for Christs sake, that they
leauē a sauour of rest behind them before God for vs, that hee
may remember them, and vs for them. So that many dayes af-
ter, we may think of it with ioy and delight, that we haue done
so and so vnto God, and pray him to remember it, and be assu-
red that hee will doe so. This is a great mercy in God, that hee
wil thus vouchsafe to remember vs and our poore seruices, and
a great comfort to vs, to know that he doth so. Therefore euen
as the finnes of men, that haue been done long since, God re-
membreth them, and will punish them in time; and though
men when they haue done them, forget them, and so make no
account of them to repent them of them in time, but go on se-
curely and carelessly, as it is said of prophane *Esau*, when he had
sold his birth-right, and so to satisfie his appetite for the time
present, had departed from the greatest testimony of Gods fa-

God remem-
breth all our
seruices done
to him.

As he remem-
breth all the
finnes of men
to punish the
in time.

Gen. 25. 34.

uour that he had, *he did eate and drinke, and rose vp, and went his way*; so he contemned his birth-right: he was as merry as euer he was before, and forgot what he had done: yet God did remember it well enough, and did punish him for it, for he was afterwards depriued of the blessing of his father, and of God. So it is said in the Psalme of al those that are companions with theeues, and with adulterers, and of all the wicked, *These things hast thou done, & I held my tongue, therefore thou thoughtest that I was like thee*: because God did not presently punish them, they forgot their sins, and thought that God did so too: but he answereth, *I will reprove thee, and set them in order before thee*: that is, hee doth both know and remember euery thing that they haue done; for he will set them in order before them, and punish them for them; and so cause them also to remember them in time: as wee see here it is said of the crie of Sodom, that it was very great, and that God did heare it, and remember it, and sent his Angels to destroy them for it: They continued in their sinnes, and God did patiently suffer them, but at the last in sending fire and brimstone from heauen vpon them to consume them, hee did sufficiently declare to the whole world, that he did remember them.

Psalm. 50. 21.

Gen. 18. 20.

If God deferre
to help, we are
ready to think
that he hath
forgotten vs.

So doth he remember all the seruices which men doe vnto him at any time, and they are euer present before him, and he neuer forgetteth any, and wil blesse them for the same in time. And though he defer this blessing of his, and do not presently reward vs for our seruice, or deliuer vs when wee haue prayed vnto him: yet we must not thinke that therefore he forgetteth vs, and what we haue done, as though we had lost our labour: which the diuel through our vnbeleefe is ready to suggest vnto vs; as we see how *Dauid* breaketh out into such words, *How long wilt thou forget me O Lord for euer? How long wilt thou hide thy face from me?* Where he complaineth, that because God did not presently deliuer him from his enemies, according to that that he prayed for; therefore God had forgotten him, and did not see him. For we by reason of infidelity are ready to iudge of God, as of mortall men: if we haue put vp any request vnto them, and haue not a present dispatch of our suites, we are ready to think that they haue other waightier busines which haue

Psalm. 13. 1.

put

put our matter out of their heads, and so we and all our busi-
nes is forgotten. So are we ready to iudge of God, but it is not
so: for he remembreth the prayers that al men make according
to his will, and all faithfull seruices done vnto him, & wil ther-
fore blesse them in time to come. Thus saith the Lord of him-
selfe, *I haue surely seene the trouble of my people which are in E-*
gypt, and haue heard their crie, because of their taske-masters, and
know their sorrowes: therefore I am come down to deliuer them out
of the hand of the Egyptians, &c. They had been a long time in
great trouble, and had cried often vnto God, & he did not only
heare them, but remember them, and came downe to deliuer
them. And this was that which the Angel that came vnto Cor-
nelius said vnto him. *Thy prayers and thine almes are come vp into*
remembrance before God: now therefore send men to Ioppa, and call
for Simon, whose surname is Peter, and he shall tell thee what thou
oughtest to do. So al the seruice that he had done vnto God, and
duties of loue vnto men for Gods sake were not forgotten, but
God did remember them, and sent an Angell vnto him to tell
him so, and to reward him for them by sending *Peter* vnto him
to instruct him and his family in the waies of their saluation:
and (that I might vse the words of *Peter* himselfe) to speake
words vnto them, whereby both hee and all his househoulde
should be saued.

But hee will
shew in time
that he hath
remembered
vs.

Exod. 3. 7.

Act. 10. 4.

As he did to
Cornelius.

Chapt. 11. 14.

According to this doctrine *Dauid* teacheth them here to
pray, that God would remember what he had done, and what
seruice he had performed vnto him, and that the very smell of
it (as it were) might stil be before him. From hence we may be
assured, that God remembreth what all of vs haue done from
our birth vnto this day, for he wil iudge vs al according to our
workes, and that that we haue done in this world; and they are
all written in his booke (which at the last day shall be laid o-
pen) be they good or bad. If wee haue done euill, and carelessly
forgotten it, and will not remember it, to repent vs of it in due
time; God he doth, and will remember it, to punish vs for it in
time. If we haue done any thing well, and haue prayed to him,
and serued him in a good conscience, and done good to our
brethren for his sake, hee remembreth all those things also, to
blesse vs for them, and we may be assured that our labours shall

The Lord re-
membere
whatsoeuer
we haue
done
from
our birth,
good or euill.

1. Cor. 15. 58.

By this visitation of the plague hee sheweth, that he remembreth all the sinnes of this land.

Rom. 2. 4.

1. King. 17. 18.

And we ought so to profit by it.

And he remembreth those that haue liued well in this wicked age.

not be in vaine in the Lord. To come to this particular hand of God, that is now very heauie vpon vs; he doth sufficiently shew thereby to all that are not wilfully blind, that hee remembreth all the sinnes, wherewith a long time he hath been prouoked. As the great ignorance and blindnes that is euery where in this cleere light of his glorious Gospell, the little account that men make of it, and care that is in them to profit by it: How great the loue of the world and of themselues is in men, and how little loue of God, and of their owne saluation: the intollerable pride, voluptuousnes, vncleannes, drunkennes, vnmercifulnes, and such like; hee remembreth all these things, though men haue forgotten them. And though by sparing them in them, yea bestowing many blessings vpon them, he did lead them to repentance: yet now wee see plainly that hee did not forget them. And we must thus profit by this visitation of the Lord: that as the widow of Sarepta, where *Elijah* did sojorne in the famine, when her sonne fell sick, and died, she said vnto him, *O thou man of God, art thou come to call my sinne to remembrance, and to slay my sonne?* and thus by this punishment she did acknowledge and confesse, that God had remembered her sinnes: So must we all thus profit by this grieuous sicknes among vs, which is vnto death, to see how God remembreth all those sins euery where, which men haue committed, and forgotten long agoe, and they thought that God had forgotten them also. And so no doubt there will come a time for all men in the world, wherein it shall appeare vnto them, that God hath remembered their sinnes: either in this world to their amendment and saluation, if they be his; or in the world to come to their euerlasting shame and confusion, if they be his enemies.

So on the contrarie, and more fitly for our purpose, they amongst vs that haue liued well, serued him in feare, prayed vnto him in faith; and in these euill daies haue not onely kept themselues vnspotted in the world, but haue grieued at the abuses in others, which they could not helpe; God knoweth them all by name very well, and remembreth what they haue done, and wil put a difference betweene them and others in the day of his visitation, and they must be comforted against it before hand, that they haue thus serued God in truth, and he doth remember it. And this is that which the Prophet *Ezekiel* speaketh

keth of, to whom the destruction of Ierusalem was shewed in a vision after this manner: *He saw sixe men with weapons in their hands, and one among them was clothed with linen, with a writers ynkhorne by his side: and the glorie of God appeared, and called to the man clothed with linen, which had the Writers ynkhorne by his side: and said vnto him, Goe through the middest of the citie of Ierusalem, and set a marke vpon the forebeards of them that mourne, and crie for all the abominations that are done in the middest thereof: and to the other he said, Goe after him through the citie, and smite: let your eye spare none, neither haue pittie: destroy utterly the old and the yong, and the children, and the women: but touch no man, vpon whom is the marke.* Thus wee see how in this great and vniuersall destruction, wherein all sorts old and yong, children and women were slaine, God remembred the sorrow and grieve of those that mourned for the abuses of their time, and did spare them for it. And this blessing shall be vpon all those, that desire vnfainedly to serue God according to his word, when all the world besides forsake it, they shall finde by experience, that God will remember them, and their doings, as he promised by the Prophet *Malachi*: where it is thus written (hee first complaining of the wicked, in the name of the Lord) *Your words haue been stout against mee: yet yee say, What haue we spokē against thee? Ye haue said, It is in vaine to serue God; and what profit is it that wee haue kept his commandements, and that wee haue walked humbly before the Lord of hostes? therefore we count the proud blessed: euen they that worke wickednes, are set vp, and they that tempt God, yea they are deliuered. Then spake they that feared the Lord euery one to his neighbour, and the Lord hearkened and heard, and a booke of remembrance was written before him for them that feared the Lord: and they shall be to me, saith the Lord of hostes, in that day that I shall doe this, for a flocke, and I will spare them, as a man spareth his owne sonne, that serueth him.* Thus we see that when the Prophet preached, and some made a mock of it, and those that feared God, conferrd among themselves to comfort themselves in the waies of the Lord, hee did see them both, and did remember them, and in the day of his visitation would put a difference betweene them: and so wee see how God will remember vs for our faithfull seruice, and blesse vs for it: and to that end according to our capacitie it is

Ezek. 9. 3.

And will blesse them for it, when others shall be punished.

Malach. 3. 13.

said, that there was a booke of remembrance written for them before the Lord. That is, as among men they that do any faithfull seruice to the Prince, it is recorded in writing and put into the Chronicles, whereby it commeth to passe that the memory of it is kept: as wee see in the booke of *Hester*, when the King could not sleepe, hee commaunded to bring the booke of the Chronicles, and they were read before him: where it was found written, that *Mordecai* had told of *Bigtana* and *Teresb* two of the Kings Eunuches, keepers of the doore, who sought to lay hands on the King. And hee said, What honour and dignitie hath bin done to him for this? And they said, There is nothing done for him. Then he commaunded *Haman* to doe him that great honour, that is there set down. Thus we see how the good seruice that he had done to the King was written, and so he was remembred & rewarded for it. So the Lord doth keepe a more faithfull record of all the good seruices that any of vs haue done vnto him, and hee will reward vs for them in his good time: and this is that which they pray for in the behalfe of their King.

Hest. 6.1.

When the Lord sent his Angels to destroy Sodome and Gomorrha, and the cities thereabout for their horrible wickednes, he made it knowne vnto *Abraham*, saying, *Shall I hide from Abraham the thing that I do? Because the crie of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous, I will go down now & see, whether they haue done altogether according to the cry which is come vnto me: & if not, that I may know. Then Abraham began to pray for them, & said, Wilt thou destroy the righteous with the wicked? be it farre from thee from doing this thing, to slay the righteous with the wicked:* and the Lord said he would not, and so he went on fixe times praying for them, and was heard. Therefore it is said in the next chapter, that whē God destroyed all the wicked, he remembred righteous *Lot*, according to the prayer of *Abraham*, and deliuered him. For when God destroyed the cities of the plaine, God thought vpon *Abraham*, and sent *Lot* out from the middest of the destruction, when hee ouerthrew the cities, wherein *Lot* dwelled. By this example wee see that God remembreth the prayers that wee haue made not onely for our selues, but for others, yea when they know not of it, as hee did the

Gen. 18.17.

God remembred the prayers of Abraham which he made for Lot.

Chapt. 19.29.

the prayers of *Abraham* for *Lot*. Therefore when wee pray to God, wee must not thinke that our words are vanished in the ayre, or y they are for the time present only, but for the time to come, euen for all the daies of our life. So that, as it is said, that the bloud of *Abel* did speake to God for him when hee was dead, and did crie out alowd and was heard: so our prayers that we haue made, and seruices that we haue done, shall speak to God for vs when wee sleepe, and when wee hold our peace, and God will remember vs for them, euen then when hee punisheth all the wicked round about vs; as he did here heare *Abraham*, and deliuered *Lot* when hee ouerthrew the cities of the plaine, wherein *Lot* dwelled. Chapt. 4. 10.

We haue prayed often for this visitation, that God would be mercifull vnto vs in it: we must not thinke, that because we see not a present end, or lessening of it, that we haue lost our labour, and so grow wearie, and giue ouer. But let vs assure our selues, that so many as haue with true repentance and vnfained purpose of leauing all sinnes that they know, and not wittingly please themselves in any: that God remembreth their prayers, and knoweth what is in them, and what they haue done to him: as he also knoweth the hard-heartednes and hypocrisie of the rest. And as hee doth remember them, so hee will in his good time make it knowne to them more and more: as hee did to *Cornelius*, when he sent an Angel vnto him, and as he did to *Abraham*, when he saw that *Lot* was deliuered from the destruction of Sodom. Hee did remember them before, though hee made it knowne vnto them, when it pleased him. As it is written also of *Daniel* the Prophet, who fasted and prayed for the desolation of Ierusalem; whilest he was speaking in prayer, *Gabriel* came flying, and foretold him, about the euening sacrifice, and said, *O Daniel, I am now come forth, to giue thee knowledge and vnderstanding: at the beginning of thy supplications the commandment came forth, and I am come to shew thee.* So though there the commaundement came out at the first, yet God did shew it him at the last, euen when it pleased him. So will he doe with vs; but in the meane season we must beleue that he doth remember vs, and take comfort in it. And truly it must needs be so, that God should remember the prayers of his seruants, and

God remembreth the prayers of all men for this plague.

And in time will shew it vnto them. Dan. 9. 21.

God must needs remember vs: for Christ putteth him in minde all of vs.

Rom. 8. 34.

all their seruices, for they haue a Mediatour and Aduocate in heauen, euen Iesus Christ at the right hand of God, who maketh continuall request for vs; for hee is faithfull to doe it, and he is in fauour with God, and therefore he will remember vs for his sake. For if wee haue put vp any supplication to the King, and we haue one in the Court to follow it, wee hope wee shall not be forgotten: especially if wee haue the Prince the Kings eldest sonne to make suite for vs. So seeing Christ Iesus doth deale for vs in heauen, wee may bee assured that God will remember all prayers made according to his will in repentance and faith. Therefore if wee haue done any thing all this while, God will remember vs, if wee haue done nothing, then God must needs forget to blesse vs, for there is nothing done, for which he might remember vs.

This should
make vs for-
ward in pray-
er, and in all
good things.

Nehem. 13. 14

Vers. 31.

This should make al men seruient in prayer, & forward in all duties, that so they might leaue the (as it were) with God, and they might bee before him night and day, for a remembrance of them. And that as we haue many sinnes, for which hee may remember to punish vs; so our repentance, faith, prayer, seruice done to his Maiestie, obedience to his word of conscience in al his commaundements, and that in secret, and all the good that we haue done to our brethren, might also speak for vs, and put him in remembrance of vs for our good. That as it is written of *Nehemiah* that worthie seruant of God, who often in the testimonie of a good conscience prayeth, *Remember me, O my God, and wipe not out my kindnes, that I haue shewed on the house of God, and on the officers thereof.* And againe, *Remember me O my God in goodnes.* So wee may pray for our selues, and others in faith for vs, that God would remember vs and them, according to al the seruice wee haue done to him. This I say should make all forward and zealous in Gods seruice, both as they be Christians, and in their seuerall callings, that there might bee something, for which they might pray themselues, and others for them, that God would remember them.

And whereas they pray for the King, that God would remember all his prayers, and seruices: we see that we may not onely pray to God, that hee would remember what wee haue done, and that we now doe, and what we haue done before the
staying

staying of this visitation, and hope that he will remember all, nay, be assured of it. But pray also for all our brethren in all places, that God would remember what they haue prayed and done, and the facts that haue beene in all places, and are still, and that all our prayers together may still speake for vs. Yea, we may pray that God would heare them that are visited with his hand, and not only that which they now pray, but that that they haue done before, when they were in health: and though they cannot do as they would, nay, it may be for paine speake one word as hee requireth, yet if they haue done any thing in truth before, that he would now in this time of their neede remember that, and them for it, and so no doubt he will. And this is a singular fruite of those that neglect not the time of prayer and of Gods seruice when they may, that they shall be remembered for it hereafter, and for that which they haue done before, when for the time present they shall be able to doe nothing: as *David* when he was fighting could not alwaies pray as he would, and as his need required, but hee desireth them to pray that God would remember that which hee had prayed before, when he was able to doe it.

Pray for them vnder the Plague, that God would remember their former seruices, though now they can doe none.

It followeth: *And turne thy burnt offerings into ashes.* This is the second part of the verse, where they pray, that God would turne his burnt offerings into ashes, that is, that God would some waies declare that he had heard his prayer, and receiued his seruices: for where hee speaketh of sacrifices, it was according to the manner of Gods seruice in those dayes, where they did so offer, but these were not without prayer, as we see in the fourth verse in this Psalme. By which prayer they sought to God, that those sins for which they did offer sacrifices, might be pardoned in the death of Christ, whereof those sacrifices, especially whole burnt offerings were a type and figure, to shew that Christ should wholly offer vp himselfe to God for vs. Therefore it is said, that the Priest when they brought their sacrifices, should make an atonement for them, that is, pray to God for them to forgiue them. So that though he nameth only sacrifices, yet he meaneth prayer, and other seruices done according to the word. And when they pray that God would turne them into burnt ashes, that is, consume them with fire, as it were

The second part of this verse.

Leuit. 4. 20. 26. 31. 35.

God turned
the sacrifices
of Aaron into
ashes.

Leuit. 9. 23.

And of Salo-
mon.

2. Chron. 7. 1.

And of Elijah.

1. King. 18. 20.

sent from heauen, he hath respect to that that God had done before, thereby testifying that he did accept of their sacrifices and prayers. For thus did he to *Aaron* when he was first consecrated to the office of the Priesthood: That the glory of the Lord appeared to all the people, *and there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when the people saw, they gaue thanks, and fell on their faces.* Thus when the sacrifice was laid vpon the altar, fire came from the Lord, and consumed it; and so the people when they saw it, gaue thanks: for by this signe they did see, that God did allow of the sacrifice of *Aaron*, and of his Priesthood. So they desire of God, that he would some way shew that he had heard the prayer of the King.

So again when *Salomon* dedicated the temple, & had made a long and zealous prayer for all those that should pray in that house, and had prepared a sacrifice to be offered: *Fire came from heauen, and consumed the burnt offering, and the glory of the Lord filled the temple:* so that by this signe God did shew to them all, that hee had heard the prayer of *Salomon*, for the hallowing of that house to be the house of prayer for al nations. And to conclude this poyn, when the Prophet *Elijah* in the dayes of king *Ahab* in great zeale to call the people from their idolatry, caused all the Priests of *Baal* to be gathered together, and they had two bullocks to be offered, one for them, and another for himselfe, and there should be no fire put to the offerings, but that God that should send fire from heauen vpo them, should bee taken to bee the true God and worshipped of them. The Priests of *Baal* because they were many began first, and continued crying to him for fire vntill noone, and could not bee heard. *Elijah* at the time of the euening sacrifice, prepared his, and caused ditches to be made round about the altar, and to be filled with water, and then he prayed vnto God, and the fire of the Lord fell, and consumed the burnt offering, and the wood and the stones & the dust, and licked vp the water in the ditch: and when the people saw it, they fell on their faces, and sayd the Lord is God, the Lord is God. Thus the Lord also in those daies by this token did apparantly shew, that he had heard the prayer of his seruant the Prophet. Hauing then respect vnto these

these things (which were well knowne to them that were acquainted with the Scripture) he teacheth them to pray, that as in former dayes he did sufficiently declare, that he had receiued the sacrifices, and heard the prayers of his people, when with fire from heauen he did turne the burnt offerings into ashes: so hee would now, or in his good time, some way or other testifie that hee had heard the prayer of the King: but the time will not suffer me to goe any further.



THE TENTH SERMON

upon the third verse.

And turne thy burnt offerings into ashes. Selah.

WE heard the last day the meaning of these words, and the reason of this kind of speech, that they desire the Lord, to turne his burnt offerings into ashes. The thing that they pray for is this, that God would some way shew that he had heard his prayers. He did not then so pray, as though hee cared not whether hee was heard or no, resting in the bare worke of prayer: but he was very desirous that God would heare him, so that hee willeth them to pray, that God would shew it to him and them, that hee had heard them in deede. It is not enough then for vs to pray vnto God, and to beleue that he doth heare vs; but to waite vpon him for the performance thereof, and to be desirous to see it: so shall wee be comforted, and God shall be praised. Many come hether to the Church so carelesly to pray, that when all is done, they doe not so much as knowe what hath been prayed for; so farre are they from this, of desiring to see, or marking how their praers are heard: and so either they receiue nothing, or if they doe, they see it not; or if they see it, they do not obserue and marke it, to bee thankfull vnto God, and to bee confirmed thereby in hope of his goodnes for the time to come. *David prayeth in this faith, that he doubted not but that God would heare him,*

They pray
that God
would shew
that he had
heard his
prayers.

Wem ust so
pray that we
be desirous to
see that God
hath heard
our prayers.

Matth. 7. 7.

And namely,
that he hath
heard the
prayers of all
for this plague.

and so desireth them to pray, that he would shew it to him sensibly and plainly as hee did to those whose sacrifices he consumed with fire, and turned into ashes, by causing it to come downe from heauen vpon them. So must we doe in all things that we pray for, not only belecue that God will heare vs according to his promises, but also pray him, that hee would some way in his good time evidently shew by the euent, that he hath heard vs. When we put vp our suites vnto princes and great men, if they say they shal be granted, we neuer leaue, vntill we haue the things that wee sue for, or that there be some act done for vs, that it may appeare that they haue heard vs in deed. The Lord hath commanded vs to aske, and hath made a promise that he will giue, saying, *Aske and it shall be giuen you, seeke and yee shall finde, knocke and it shall be opened vnto you.* Say then that wee haue asked of God and sought vnto him, and that we belecue also that we shall receiue from him according to our asking; let vs then come againe vnto him the second time, that either by granting the thing, or some thing for it, or supplying the want of it, or some way or other as it shal please him, that we might see that he hath heard vs.

As for example (and this very time doth put vs in minde of it) wee haue prayed long and often for the remouing of this grieuous visitation of the pestilence: God no doubt hath heard so many all this time as haue called vpon him in truth, & haue departed from iniquitie; and hee doth well remember what they haue said and done vnto him, and hee will in time blesse them for it accordingly: this is that that al of vs should belecue. But wee must now with new suites and supplications second these prayers of ours, to this effect, that God would shew vs that hee hath heard vs; either by causing this contagion and mortalitie to cease, or some way extending fauour vnto vs in it. And wee must desire to bee partakers of the prayers of our brethren, that by the benefit of their praier, we might see that God hath heard vs; as *David* here was desirous and willed the people to pray for him to that end. And as they doe thus pray for the King, that God would shew that hee had heard his prayers; so we also are to pray for them that are in trouble, and namely vnder this hand of God, that he would shew to them that

that he hath heard their prayers. All they that pray coldly and for fashion, and so care not whether they bee heard or no, or marke not what they haue prayed for, but vtter words of custome without desiring or feeling, cannot with any comfort make this second prayer for any thing, namely, that God would shew them that he hath heard their prayers. But al those that pray in the inward sense and feeling of their wants, and in the faith of Gods promises, and so not onely know what they pray, but are desirous to haue their requests granted, and look for the fulfilling of them; when they haue prayed most earnestly, they must come againe vnto God the second and third time, and desire him that he would shew by effect, that he hath heard their prayers. Seeing then that God is the hearer of prayers, as *Dauid* calleth him, *O thou that hearest the prayer, to thee shall all flesh come*; and hee hath made many promises to those that seeke vnto him in their need, that they shall not returne away empty: let vs neuer cease calling vpon him both for the taking away of this great iudgement, and for all things that we want, vntill he shew, that he hath heard our prayers: so shall wee see it in the ende, as this people did, for in the next *Psalm* they giue thanks for that which here they pray for.

They that pray for fashion and coldly, cannot thus doe.

Psalm. 65. 2.

Now whereas hee teacheth them thus to pray, that God would some way, as it pleased him, declare that hee had heard their prayers; it was meete and conuenient, and this must necessarily be presumed, that after prayers they should waite vpon God, and marke the course of his prouidence, and consider what should follow, that so thereby they might belecue that God had heard them in deed. Els it might wel come to passe, that God for his part should sufficiently shew that hee had heard him, but they should not regarde it, and so they should make this prayer in vaine, that hee would shew that hee heard him, for he hath done it already, but they see it not. For to make this poynt more plaine in that very comparison that is here vsed, if when the sacrifice was offered, and God did with fire from heauen burne it vp cleane, and so turne it into ashes, as he did it to *Aaron*, to *Salomon*, & to *Elyah*, as we haue seene before; he that was there present being blind could not see it, or if he turned himselfe from it another way. So if we be wilfully

That wee might see how God heareth our prayers, we must mark what followeth vpon them.

wilfully or carelessly blind in the works of God, & do not mark what followeth vpon our prayers, good or euill; wee shall vse this prayer in vaine, to pray that God would shew that he hath heard our prayers; for he hath done it sufficiently, but we doe not regard it. Therefore it is meet for all men not only to know and to wey what they pray for, and to marke it well, and to thinke of it afterwards; but to waite vpon God for the same, and to consider what followeth, that so they may see how God heareth them. For as when a man putteth vp a supplication to the King, he is not quiet then, but his minde is running as wee say, vpon it, and he is very inquisitiue what is done in that matter, and he marketh all things that follow, to see whether they make with him or against him, that so he might see whether it bee graciously receiued or no: So ought wee to doe in our prayers vnto God, haue our minds, as it were lingering after the things prayed for, and marke how euery thing that followeth, may put vs in hope that God hath heard vs. And this is that that *Dauid* professeth of himselfe in his prayer. *Heare my voyce in the morning, O Lord, for in the morning will I direct mee vnto thee, and I will waite*: where hee saith, that hee would doe as sutors doe; they put vp their suite, and then giue their attendance for an answer; so hee would pray to God speedely and carefully, and then he would consider what followed, that so he might see how God did heare him.

Psal. 5. 3.

Thus should
we doe, when
we pray at
morning, and
at euening.
Psal. 40. 1.

So must wee all doe, when wee haue prayed to God for any thing, we must waite vpon him, and consider what followeth. And *Dauid* confesseth that in so doing, hee did see plainly, that God had heard him. For so hee saith, *I waited patiently for the Lord, and he inclined vnto me, and heard my crie*: and so shall we doe, if we continue to pray vnto him, and waite vpon him. So that when we pray to God in the morning, we should consider how things fall out all the day after, well or ill, that wee might see how God in bestowing many blessings vpon vs hath heard our prayers. Likewise at night when wee goe to bed, and pray to God, that hee would defend vs from daungers, and giue vs quiet rest, and we awake in the morning, and haue our strength renewed for the workes of our calling, and al things well within the doores and without; these things though they be ordinarie,

vpon the third verse.

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narie, we should wel marke, that so we might see and confesse,
 that God did heare our prayers, and so be thankfull ynto him
 for the same. And so in al iourneis that we take in hand, or mat-
 ters that we go about, wherein we haue commended our waies
 vnto God, as we should alwaies doe because vpon his blessing
 dependeth the successe of all things, we should mark how they
 succeed and prosper with vs, that so we might see how he hath
 turned our burnt offrings into ashes, that is, how hee heareth
 our prayers. So likewise for this sicknes, that hath been a long
 time amongst vs; wee haue prayed vnto God to be mercifull
 vnto vs in it, and to shew vs some token of his fauour: and wee
 are desirous also to see that hee hath heard our prayers: now
 then let vs consider if the extremitie of it be staied from increa-
 sing any where, or if it be kept out from many places, where it
 was likely that it should come, as out of this countrie, and out
 of this towne; that so we might confesse to the glorie of God,
 and our owne comfort, that God hath heard our prayers. And
 this is one speciall vse of the newes, that we heare weekly from
 London, Norwich, and other places infected, how many died
 this weeke, how many the last; how many of the plague, and
 how many of other diseases; how many parishes infected, and
 how many are cleere, that so we might see from week to week,
 and from day to day, that the Lord heareth our prayers, that so
 by experience wee might bee moued still to call vpon him for
 that that remaineth. So when wee haue prayed here in the
 Church for any particular person (as we haue done for diuers,
 and doe daily) whereof some haue been at deaths doore, and
 yet haue been recouered; wee should haue kept a register of
 them, and haue marked them a great deale better than we haue
 done: and it had been happie for vs at this time if we had done
 so, that so we might haue by great experience been confirmed
 in the truth of this, that God doth heare our prayers. And to be
 short, if any of vs haue bin in pouertie, or in any want, and haue
 prayed to God to helpe vs; then we must marke and consider,
 how he stirreth vp some to haue a care of vs, and how some do
 pitie vs, or any way how wee be prouided for; and thus wisely
 obserue all Gods dealing according to our prayers in euery
 estate of ours. That as the inuisible things of God, as his eter-

And in all the
 prayers that
 are and haue
 been made for
 this pestilence.

Or when wee
 pray in the
 Church for
 any that lie
 sicke.

Or who haue
 been in pouer-
 tie, or in any
 need.

Rom. 1. 20.

nall

Then might
we often haue
seen how God
did heare our
prayers.

nall wisdom and power, and mercy, and truth are to be seen in the gouernment of the world, & are in his creatures as it were written in great capitall letters for the most ignorant to see and reade, to leaue them without excuse; so wee might in the same wisely disceine and see them, and be accordingly affected with the same to beleue in him, and to bee thankfull vnto him, that thus from time to time sheweth that hee doth heare our prayers. And truly if wee had thus done all the daies of our life, and in euery thing that we haue praied for; we might haue seene better than now wee doe, or can doe, how many times God hath heard vs, for our selues, and for others, day & night, at home and abroad, in the Church and in our houses. And for want of this diligent obseruation, (the more is our losse, and the greater should be our grieve) though God hath done many great things at our prayers, and hath declared by blessed euents that he hath heard vs, yet we haue not considered of it, and so haue not seene it; and so doe want the comfort of this that they doe pray for here, euen that God would turne their burnt offrings into ashes, that is, shew that he did heare their prayers.

If we marke
how God hea-
reth our pray-
ers, we shall
the more e-
steeme of the
benefits that
we receiue.
Psalm. 113.

Now that wee might come to a more conscionable practise of this, we may consider what will follow: first of all, when we doe desire to haue our prayers heard, and will accordingly marke the dealing of God towards vs, it will come to passe that we shall greatly esteeme of those benefits that are thus bestowed vpon vs, and be much affected with them; and so wee shall be the more thankfull to God for them. For though wee ought highly to esteeme and make great account of the goodness of God in the benefits that he bestoweth vpon vs vnasked, in that he preuenteth vs with his liberall blessings, as the Psalmist saith; and I cannot tell whether wee should not doe it a great deale more: yet such is our nature for the most part, that we esteeme of things the more, the more hardly that wee come by them, and the more paines that we take for them. Hereupon it cometh to passe, that when we haue prayed earnestly vnto God, and so haue gotten things that way, and haue taken some paines for them, then shall wee thinke our selues the more beholding to God for them. Euen as when a man hath obtained
a thing

a thing by long suite, and it hath cost him much, then if it be granted to him at the last, he will esteeme of the thing the more, and think himselfe the more beholding to him that hath granted it. Therefore we our selues when in the morning wee pray to God to blesse vs in his waies that day, and to prosper vs in all our actions, and then obserue how the Lord preferueth vs from much euil that might befall vs, and doth much good to vs, that wee were vnworthie of; shall wee not greatly reioyce in this goodnes of his, and be thankfull vnto him for the same? And likewise at night when wee commend our bodies and soules, and all that wee haue to his blessed protection, that hee would keepe vs waking and sleeping; and finde in the morning that he hath done so indeed; shall we not in the obseruation of this mercifull prouidence of God towards vs, bee confirmed in his goodnes to be thankfull vnto him for it? And so in any trouble and danger that we shall be in much more, wherein we do pray to him to preferue and blesse vs; as when wee pray to him in this deadly sicknesse of the plague, for some fauour in it; and then marke how things fall out, that they are better rather than worse, and so therein see the goodnesse of God towards our selues and others; shall wee not reioyce in Gods deliuerance, and be so much the more thankfull vnto him for the same? Euen as wee see *Dauid* and this people doe here: for they are not onely thankfull to God for it, but they say, that they doe greatly reioyce that God had heard their prayers. *The King shall reioyce in thy strength, O Lord, yea how greatly shall he reioyce in thy saluation? for thou hast giuen him his hearts desire, and hast not denied him the request of his lips.* And so did that godly woman *Hannah* the wife of *Elkanah*, when she prayed in the temple for a sonne, and God gaue her one, for she went home and presently conceived, though she had been barren a long time before; she did so marke the issue and what followed vpon her prayers, and the prayers of *Hely* the Priest for her, that she confesseth to him, that God had giuen her that that she desired, saying, *O my Lord, I am the woman that stood with thee here praying, I prayed for this child, and the Lord hath giuen me my desire:* and therefore she did not only consecrate him vnto God, as the best gift that she could bestow vpon him, but maketh a

As in this time of the plague.

Psal. 21. 1, 2.

1. Sam. 1. 36.

Chapt. 2. 1.
Vers. 5.

solemne thanksgiuing vnto God for him, and in the same she confesseth that she did esteeme of him, as if she had had seuen, saying, *My heart reioyceth in the Lord, my heart reioyceth in the Lord, &c.* And then after, *They that were full, are hired forth for bread, and the hungrie are no more hired; so that the barren hath borne seuen, and she that had many children is feeble.* See what estimation of Gods benefits, and thankfulness to him for the same, followeth vpon the diligent obseruation of them after our prayers. Whereas on the contrarie when wee neglect this; many great things, which God giueth vs, either we regard not at all, or at the least not as we should, and so God hath not that praise from vs for them, that is due.

By this obseruation we shall grow in hope of Gods goodness for the time to come.
Rom. 5. 4. 5.

1. Sam. 17. 37.

And by the same we shall confirme others in their hope.

Secondarily, by this obseruation of Gods dealing towards vs after our prayers, it will come to passe, that wee shall grow in faith and hope of Gods goodnesse towards vs for the time to come; and so wee shall be imboldened to pray to him afterwards, because we haue scene and marked how hee hath heard vs before. For (as the Apostle saith) *experience breedeth hope, and hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost:* that is, former experience shall confirme vs in Gods loue, and so giue that hope for the time to come, that confoundeth not. And truly if wee had marked all our former experience this way publike and priuate, how many times, and for what God hath heard our prayers; what great hope might wee haue had of it now in this time of our neede? When we could haue said, as *David* did, *God that deliuered mee from the paw of the lion, and from the paw of the beare, will deliuer me from this uncircumcised Philistin:* that is, God that hath heard me at such and such a time, I hope will heare me now. But for want of this we are new to seeke in any great danger, as though God had neuer giuen vs any thing at our prayers before: and that maketh vs also to haue so little hope now. Thirdly, we shall be able to confirme others also by our owne experience, and encourage them to cal vpon God with good hope by our own example: for we shall be able to say vnto them, that wee haue obserued how God hath dealt with vs in the like case of theirs: and this shall be no small comfort to them to heare it: or to our selues from others, to heare at their mouth, how God hath dealt

dealt with them in former times. And so doth *David* to this end speake to other of his owne experience which he had gotten, by marking how God dealt with him after his prayers; when he saith, *This poore man cried, and the Lord heard him, and saved him out of all his troubles.* And a little before: *I sought the Lord, and he heard me, yea he deliuered me out of my feare: they shall look to him, and runne to him, and their faces shall not be ashamed, saying, This poore man cried, and the Lord heard him.* We see how confidently hee speaketh vnto others, and assureth them, that if they pray to God, he will heare them: for hee had well marked how the Lord had so dealt with him before. Let vs then in all things wherein we haue prayed vnto God, so marke his dealing towards vs, that we may see how he hath turned our burnt offrings into ashes, that is, how he hath declared vnto vs, that he hath heard our prayers, that so we may reioyce in Gods benefits the more, and hee may bee praised for them, and our selues and others be confirmed in hope by experience through them.

*Psal. 34. 6.
Vers. 4.*

Turne thy burnt offrings into ashes. Lastly, concerning these words, wheras in them he teacheth generally to pray, that God would shew that he had heard his prayers, and doth not limit it to any particular thing, as to say, shew it, by doing so and so: but that concerning the things that be prayed for, hee desireth that hee would shew which way it pleaseth him, that hee had heard them, and that hee and they might as euidently see it, as those did who had their sacrifices consumed with fire from heauen: It teacheth vs, that in al outward things especially, we should not tye the fauour of God, and the hearing of our prayers to any one speciall thing, as to say, If God would giue me such a thing, that I haue prayed for, or deale so and so with me, I would belceue that he had heard my prayers, but vntill I haue that, I cannot be perswaded of it. For in all things we ought to pray, that God would giue vs such and such things, so farre foorth as it is his holy will, as he knoweth it to be good for vs, and for his glorie: and with these conditions also must wee pray for others. So then if the Lord see it not expedient for vs, and so doe not giue it vs at all, or when we would haue it, or in that manner that wee would: yet wee must desire this, that hee

We must not limit the hearing of our prayers to any one particular thing.

Rom. 8. 26.

For God will
giue not ac-
cording to
that that we
name, but that
his spirit in vs
meaneth.

would some way shew that he hath heard our prayers: by giuing vs minds readie to submit our wils vnto his, & patience to beare things; and that hee would giue vs some thing els for recompence or supplie of it, and that hee would turne all to our good, and that we might also see it to be so; and this must be sufficient for all. *For we many times know not what to pray, as wee ought, but the spirit of God in vs maketh request then for vs vnto God with sighes and groanes, which cannot be expressed:* and the Lord who is the searcher of the hearts, knoweth what is the meaning of the Spirit, for it maketh request for the Saints, according to that that they asked or named, which in temptation theselues knew not well, but according to the meaning of the spirit in them. For euen as those that are sicke of some hot pestilent burning feuer, or some other disease that distempereth their braine; when they aske any thing, those that attend vpon them will not giue them that which they haue named, but some other thing in steed of it, which is better for them in that case; and in so doing they giue them according to their meaning, for they did meane that that was best for them, though they erred then through distemperature or ignorance in the particular; and so when they are well, and can iudge of things, theselues will confesse: So doth the Lord deale with his seruants, & so must we be contēted to be ordred by the Lord, that whatsoeuer we aske he would giue vs that which hee knoweth to bee best for vs, and so giue vs according to the meaning of his spirit in vs, that so wee may see that hee hath heard our prayers.

2. Cor. 12. 8.

Vers. 9.

As he did to
the Apostle
Paul.

Saint *Paul* prayed three times that the messenger of Satan which buffeted him, might depart away from him; and the Lord heard his prayers: but how? he gaue him this answere; *My grace is sufficient for thee, for my power is made perfect through weakenes.* So that when in all temptations of the diuell hee held out in a good courſe, and God did vpholde him in his weakenes, that he was not ouerthrowne; though the messenger of Satan did not depart from him, according to that which he had named in his praier; yet he saw wel enough, that God had heard his prayers, by giuing him strength against him. This is worthy to be diligently obserued, because we are
giuen

giuen wholly to tie the hearing of our prayers vnto the receiving of that particular we aske, and cannot for the most part otherwise discerne of it: as for example, if we aske health and wealth, and God giue them, then will we belecue that he hath heard our prayers, and otherwise not: whereas the Lord may no lesse shew that he hath heard our prayers, and deny vs both of them; when hee shall giue vs minds contented with our estate, and to waite vpon his blessed will in all our wants. We haue now a long time prayed vnto God for this sicknes and mortalitie, and wee desire to see that God hath heard our prayers: and so we may also, though it be not lessened, but increased; yea, though it should come among vs, and bee vpon our owne bodies. For in that he hath not begun with vs at the first, according to our deserts, nor is come vnto vs with this visitation as yet, but sheweth himselfe slowe to anger, and vseth great patience towards vs; yea, that hee daily warneth vs by the harmes of others, and not maketh vs a spectacle vnto others, therein hee hath sufficiently shewed that hee hath heard our praiers. And now further if he should come and deale with vs in our owne bodies, and then with all should giue vs grace to profit by it, to amendment of life, if he should also giue vs patience; yea, if hee should take vs away in this plague, and should assure vs in the middest of all pains and feares of death, of the forgiuenes of all our sinnes, and giue vs good hope of euerlasting life, and of the resurrection of our bodies, that when wee giue vp the Ghost, wee might boldly say, *Father into thy hands I commend my spirit*: might wee not bee well assured by these, that God had heard our prayers? Therefore if affliction and trouble doe come, let vs see how we profit by it, and what patience God giueth, and so accordingly be assured that God hath heard our prayers. And that the Lord in mercy will thus deale with vs, wee may be assured of it, so many as pray to him aright: and this must be sufficient for vs, and a sure token that God hath heard our prayers, that wee might bee thankfull to him for it. Therefore let vs not cease praying vnto him night and day, not doubting but that God in his good time will turne our burnt offerings into ashes, that is, some way or other

So will hee doe
in this visita-
tion of the
Plague.

shew, that he hath heard our prayers to his glory, and the comfort of our selues and of our brethren.

Selah. The vse
of it for mu-
sicke.

Selah. The Hebrew word retained in the Latine and English translations (for the Greeke hath it not) vsed for the most part only in the Psalmes, which were made to bee sung in the temple, noteth a vehement lifting vp of the voyce, and especially thereby also a contention and affection of the minde; so that the Musitions when they came to this word, (which was vnto them as a direction in Musicke) did not so much sing it or say it, as we doe now: but letting it passe thereby did know that they should lift vp their voyces on high, to that end, that thereby their minds, and the minds of others might be moyed with that that was then sung, according to the matter thereof. And so it was a note of some change in the musick, and thereby also in the minds: euen as wee when wee speake of any waightie matter wee put in some note of exclamation, or word to stir them vp to attention, and to marke it diligently; as our Sauour Christ in the Gospell often in such cases, and to this end vseth this word. *Behold.* So was this word vsed to stirre vp their voyces, and thereby to stirre vp their minds. That kinde of musicke that was then vsed in the temple (for which this was written) is now ceased with the rest of that Leuiticall kind of seruice, and so there is no more vse of it that way: yet still it is carefully retained in the text, and there is good vse of it in the Church: for it serueth to the stirring vp of the mind with some speciall affection vnto that whereunto it is affixed: which affection must alwaies be according to the matter contayned in those words, whereunto this is adioyned. And therefore it noteth out not any one speciall affection of the mind, as some interiections doe, but diuers, and generally all kind whatsoeuer, which must be in vs diuersly according to the matter. As in the third Psalme it is vsed three times, for three seuerall affections, according to that that is said there: as *Mary say to my soule, there is no helpe for him in his God. Selah.* As if he should say, O what a great calamitie or crosse is that? I am greatly affected with that, and would haue others to bee so too, and pity mee thereafter. And, *I did call vnto the Lord with my voyce, and he did*
heare

And for the
affections of
the mind.

Psalm. 3. 2.

Vers 4.

heare me out of his holy mountaine. Selah. They said God had forsaken him, but hee prayed vnto God, and God heard him, and then hee addeth *Selah*, as if hee had said, Oh what a good God is that? and how is that to be marked? And lastly, in the same Psalme, *Saluation belongeth vnto the Lord, and thy blessing Verse 3. is vpon thy people. Selah.* As if he had said, God only can saue, and he saue his people: and then affixeth, *Selah*. As if he had said, Oh what a blessed thing is that? and how should wee therefore put our trust in him?

So here, when *David* had willed them to pray, that God would remember his prayers, and shew that hee had heard them; he addeth, *Selah*, to stirre vp their minds and his owne: Theirs, that they might pray this earnestly for him, and know that he had great need of it, for hee commended it vnto them with some feeling: and hee knew that it was a great thing to offer vp any thing to God, that should bee acceptable vnto him, if we consider his excellency, and our own vnworthines: And for himselfe, that he would esteeme this as a great benefit, if the Lord would shew that he had heard his prayers; euen as hee confesseth in the next Psalme. *Thou hast giuen him his Psalm. 21. 2. hearts desire, and hast not denied him the request of his lippes:* where hee doth also adde this note, *Selah*: to shew, that as before they did earnestly pray for it, so now they should be greatly affected in thankesgiuing with it: and as they had a feeling of their want in praying for it, so they should haue of the goodnes of God, in giuing thanks for the same: and so both in the one, and in the other to haue their minds specially moued with that they said. Generally wheresoeuer this is vsed, we must carefully marke it, and make some good vse of it, according to the matter where it is vsed: For though the whole Scripture be excellent in it selfe, and in euery part of it, as being giuen by the inspiration of the holy Ghost, and is profitable to teach, to conuince, to correct, and to instruct in righteousness; that the man of God may be absolute, being made perfect vnto all good works: yet some parts haue more speciall vse to vs in some cases than other; and therefore some are commended vnto vs with the title of excellencie; as all the Psalmes

The generall
vse of this
word.

2. Tim. 3. 16.

Psalm. 120. 1.

*Psalm. 9. 16.
Higgaion. Se-
lah.*

Psalmes commonly called of degrees: or as others reade it, of excellencies, because in that shortnes they containe some excellent matter. So also in the same Psalme some part may bee of greater vse, and of more note and obseruation for some causes, than some other part of the same: as here in this Psalme, though hee commended the whole Psalme vnto them, and whole matter of the same, as appeareth by the title and inscription of the same, and the whole discourse of it: yet in it, the matter of this verse he doth specially commend vnto them for some causes, with this marke or note (then well knowne because it was in great vse) when he addeth, *Selah*. So also in another Psalme, *David* commendeth one thing vnto them with a double note: as when he saith, *The Lord is known by executing iudgement, the wicked is snared in the worke of his owne hands. Higgaion. Selah*. This Psalme was made as a solemne thankesgiuing for the conquest he had ouer the proude Philistim *Goliath*, as appeareth in the title: therefore when hee cometh to this, to shew how the Lord was knowne by executing iudgement vpon him, and euen this iudgement, that hee was snared in the worke of his owne hands (as many other wicked men are) for he was slaine in that combate by little *David*, and that without armour, euen with a stone and a sling, as it were with the hand of God miraculously; in that combat I say, whercunto he had proudly challenged all the host of the Israelites, with blasphemous words, tending to the dishonour of God: he addeth these two notes, *Higgaion*: that is, This is worthy to be meditated vpon, and thought seriously on of all men, that the wicked are snared in the workes of their owne hands. *Selah*: As if hee had said; yea in deed, this is worthy most seriously and with great affection to bee thought vpon. But we shall make further vse of this doctrine hereafter.

THE



THE ELEVENTH SERMON

vpon the third verse.

Selah.

WE heard the last day, the meaning of this word, namely that it serued to note out some speciall affection, according to the matter where it was v. sed. Wee are then now to consider what speciall affections were in him, and should be in the people here: and so what is and was the vse of it in this place. Generally it being ioy- ned vnto a prayer, they were to haue the affections meet for prayer, and for this thing that here they prayed for. There- fore the speciall affections that ought to be in the people, when they prayed thus, were these, or such like. First, when hee willeth them to pray, that God would heare his prayers, and shew that he did so, and then addeth, *Selah*, a note of af- fection, or stirring vp of the mind; it was to teach them, that he would haue them affected with it, to pray for it earnestly. And in requiring this earnestnes here, his meaning was not, that they should bee colde in the former, and negligent: but here he required a speciall feruency of the spirit; that after a speciall manner they would pray that God would heare his prayers, and declare it. By which example wee learne, that though we ought alwaies to pray from our hearts, and neuer with the tongue onely, as many doe, and haue done: not on- ly in Popery, when if they had said a certaine number of prayers, it was thought sufficient, though they knew not what they said, it being in an vnknowne tongue, and so could not possibly haue any desire at all vnto that which they pray- ed for; and so that was verified of them that Christ speaketh of in the Gospell; *This people draxeth neere vnto me with their lippes, but their heart is farre from me:* but also in these dayes, when many though they say, Amen, at the end of prayers,

By *Selah*, here they were stir- red vp to the affections of Prayer.

As namely to pray earnestly.

Matth. 23. 8.

John 4.24.

Psalms 10.17.

Psalms 57.7.

Greater earnestnes is requisite in some part of the prayer, then of other.
Ephes. 6.18.

yet haue had their mind occupied about other matters, and so though their tongue hath spoken, yet their mindes haue desired nothing: whereas God is a spirit, and wil be worshipped in our spirits: and he is the searcher of the hearts, which when it is prepared, then hee heareth, as it is said, *thou preparest the heart, and bendeest thine eare thereto.* So that whensoever we pray, we must say as the Prophet doth, *My heart is prepared, my heart is prepared O God, I will sing and giue thanks.* Therefore wee must not come rashly to prayer and vnadvisedly on the suddaine, but prepare our hearts beforehand; as Christ teacheth vs in that forme of his, *O our Father, which art in Heauen, &c:* willing vs to consider of Gods fatherly loue, and of his almighty power, and so pray to him, as to one whom wee are perswaded is most willing and able to heare and helpe vs.

And though wee must alwaies thus pray, if wee will bee heard; yet we are to striue with our affections in prayer: and as something shall be more materiall for vs, and wee stand in more need of it; so there, and for that, to pray more earnestly: and as we must continually striue with our owne dulnesse in prayer, and as the Apostle saith, *Watch thereunto;* so wee must offer violence as it were to our selues in such things as doe most concerne vs. So that our prayers must not flowe from vs like a still streame, which is alwaies like it selfe, and neuer standeth still like a poole: so wee must not haue alwaies the like desires in prayer; yea, though they be desires of the heart in deed, and the heart bee truly moued with it, and not stand still senselesse and dead in the affections of it, like a lake which is without motion: (which yet it were well, if all men could come vnto: and it is a great worke of the spirit, if wee can doe so) but our hearts in prayer must bee working, like the great Ocean Sea, that sometimes cometh with great billowes, so that it bringeth vp things that are at the bottome of it. So we according to our speciall need, and the necessitie of others, that we pray for, must stirre vp the least desire that we haue, euen from the bottome of our hearts: and though our hearts were moued before, yet when wee come

to such a thing, they must bee mooued a great deale more; that God may see how earnestly we desire them, that so hee may fulfill them.

And this we must doe, not onely in our priuat prayers, according to that that we stand in need of (as we all finde, that we need something more then other) for that wee must bee most importunate, though wee must alwaies pray earnestly. But also in the publike prayers of the Church (as these of the people were) as wee must alwaies during the time of prayer, marke diligently what is said, and haue not onely our minde occupied about it, but our desires going with his words, that prayeth, as it were, step by step: that thus they may all waite vpon him, and as it were hang vpon his mouth (as it is sayd the people did vpon our Sauour Christ) but when there is any speciall thing prayed for, which concerneth vs neerely, or any of ours, or the glory of God, and Church of Christ; there to stirre vp our minds with some more earnest desire to call vpon God for it: and as it were to say, *Selah*: that is, Oh that God would grant that: so would it come to passe, that God would giue vs our desire, as he hath promised to fill the hungry soule with good things. But for want of this, because by the coldnesse of our desires, it appeareth that wee doe not esteeme of them, or but smally regard them, therefore wee haue them not. And this is that that the Apostle speaketh of to the Romanes; *I beseech you, that you would strine with me by prayer to God for me*; and to the Corinthians also, saying, *So that yee labour together in prayer for vs*: where hee compareth prayer vnto labouring and strining: Therefore as when wee strine for any matter of moment, wee will alwaies put to our strength, that we may do our best that we can; but yet sometimes we will put to all our strength, and straine our selues to the vttermost, that we might preuaile: so we in our prayers, though wee must alwaies bee earnest, yet in somethings wee must stretch out our affections vnto the full. And so it is said of our Lord and Sauour Iesus Christ, both before, and when he was vpon the crosse, as it is set downe in the Gospell; He prayed, *Father if thou wilt, take away this cuppe from me. Nevertheless, not my will but thine bee done*: and being in an a-

And that is true, not only of priuat prayer, but of publike.

Luk. 19. 48.

Luk. 1. 53.

Rom. 15. 30.

2. Cor. 1. 11.

As our Sauour Christ did before he came to the crosse.

Luk. 22. 42.

gonie, hee prayed more earnestly; and his sweate was like drops of blood, trickling downe to the ground. Where it is said, that he was in an agonie, that is, in a great conflict of the minde with the wrath of God, as appeared by the bloudie sweate that came from his precious body, when he kneeled vpon the cold ground, and so hee prayed the more earnestly. He prayed alwaies in the spirit, but in this distresse of bodie and minde he enlarged his affections: as appeareth also by his words, when three times hee prayed, that if it were possible, that cup might passe away from him.

Chap. 23. 46.

And after that manner he prayed vpon the crosse.

Ephes. 6. 18.

Thus must we pray for this Plague.

So afterwards when he was vpon the crosse, he cried with a lowd voyce, *Father into thy hands I commend my spirit: and when he had thus said, he gaue vp the ghost.* Thus being at the last gaspe, as we say, he strained himselfe to the vttermost not onely in bodie but in minde, and so earnestly prayed, and declared his earnestnes with the lowd crie that hee made, that with it hee spent all his strength in soule and bodie, so that at the end of his prayer he gaue vp the ghost, and died praying. So must we alwaies watch in prayer, as *Paul* speaketh, that is, watch ouer our affections, that as any thing seemeth more needfull, so we more earnestly desire that. As if we had many suites to a Nobleman, and something did specially concerne vs, and wherein consisted (as we say) our making or marring, we would moue him most earnestly in that: and as we would desire him to remember vs in all things, so most of all, and especially in such a thing. So doth *Dauid* here, he willethe the people to pray for him, that God would send him helpe, and strengthen him against his enemies; yea & that God would heare his prayers, and declare by the euent, that he had done so indeede: and then he addeth, *Selah*: as if he had said, Oh, I pray you remember that especially, and doe not forget aboue all other to pray, that God would some waies declare, that he hath heard our prayers. So must wee doe in all things when we pray to God. As now we haue many things to pray for, but among them this is the chiefeft, that we thus weekly twice in one day meeete for, euen to pray to God that hee would forgiue vs our sins, and be reconciled vnto vs through the blood of his sonne, and so stay in his blessed time this heaue

heauie hand, that so long, and in so many places, to the losse and destruction of so many thousands hath lien grieuouſly and vncomfortably vpon vs: Vnto these prayers of ours, and when wee come to this one thing, must be added *Selab*, that is, euery one must pray for this most earnestly. For our Sauiour Christ hath taught vs by the parable of the wicked Iudge, what importunitie of earnest prayer can do; euen that *Luk. 18. 7.* God will heare them that thus crie vnto him day and night, though hee deferre for a time. Therefore let vs stirre vp our affections, and by how much the benefit of health is the longer a comming, and we most vnworthie of it; by so much let vs pray most earnestly: and let vs doe as Christ Iesus did; that is, seeing wee are in distresse, let vs pray more earnestly: as *Dauid* saith also of himselfe, when he was in great troubles, and could not tell how to get out of them; *Out of the deepe Psalm. 130. 1.* places haue I cried vnto thee O Lord, Lord heare my voyce. So that as a man if hee were fallen into a great pit or well, and could not tell how to get out, hee would not onely call and crie for helpe, but he would straine his voyce, as much as hee could: So let vs in this forlorne hope, and desperate estate of ours, not onely pray to God, but straine all our desires to the vttermost. Those that vse to sleepe at prayers, or talke, or haue their mindes otherwise occupied; this doctrine and the practise of it cannot concerne them one whit, but those that are deuout in prayer, and the most deuout of all, that they would learne this, as occasion shall serue, to shew their deuotion in prayer to the vttermost, and not thinke that alwaies one kinde of deuotion is sufficient.

Secondarily, when he teacheth them thus to pray, that God would shew that he had fauourably accepted his prayers, of frings, and all seruices that he had done to him, and then addeth, *Selab*. This note of stirring vp the affection, it was to shew how hee thought of this thing, euen that it was a great thing to do any seruice, or to offer vp any prayers, that might be acceptable vnto God: therefore that it might be so, that is, well pleasing in his eyes, it was to bee commended vnto him againe and againe. And truly thus must we thinke of the seruice of God, and we shall finde, that if we consider rightly

Wee must thinke it a very hard thing to doe any seruice, so as God may accept of it.

the high maiestie of God, and what is meete for him on the one side, and then our owne vnworthines and insufficiencie to bring any thing at all vnto him on the other side; we must needes confesse, that it is a very hard thing to doe any thing after that manner, that hee may vouchsafe once to regard it. Euery thing is not meete for him, it must bee agreeable vnto his word, otherwise he refuseth our will-worship, and saith, *Who hath required these things at your hands?* So then we must not obtrude vnto him our owne blind deuotions, as they did in the time of Poperie. Besides, wee must doe all things after that manner that hee hath prescribed in his word, with pure consciences, and lift pure hands in all places, as the Apostle saith, and he that calleth vpon the name of the Lord, let him depart from iniquitie; for God heareth not sinners, as the blind man in the Gospell said, but if any be a worshipper of him, and doth his will, him he heareth. And for want of this he refused the very sacrifices and oblations of the Iewes, yea their solemne fastings, as wee may see in the Prophet: and namely in the Prophet *Esaie*. *What haue I to doe with the multitude of your sacrifices (saith the Lord) I am full of the burnt offrings of rammes, and of the fat of fed beasts; and I desire not the bloud of bullocks; bring no more oblations in vaine: Incense is an abomination vnto me, I cannot suffer your new Moones, nor Sabbaths, nor solemne daies; they are a burthen vnto me, and I am wearie to beare them:* and so forth as followeth in that place, and after hee sheweth the cause of it, that their liues were vngodly, and so they offred them with an il conscience: and therefore he addeth: *Wash you, make you cleane, take away the euill of your workes, cease to doe euill,* and so forth. So then we must be of this minde, that it is a very hard thing to serue God, as we should, and therefore in all parts of his worship wee must vse great diligence, that they may bee done in that manner, that he may fauourably accept them. As now thus to come to the Church weekly (as we doe) to serue him in hearing of his word, in prayer and fasting, are things commanded of God: but to doe them so, as God may receiue them fauourably, and blesse vs for them, and to be assured of it, this is a great thing; and euery one must striue to doe them so, as
 God

Isai. 1. 11.

1. Tim. 2. 8.

2. Tim. 2. 19.

Iohn 9. 31.

Isa. 1. 11.

Therefore
 therein wee
 must vse all
 diligence and
 preparation.

God may gratioṡly receiue them at their hands. Wee must be farre then from that Prophets minde, which is in some, to thinke so basely of God, and of his seruice, that euery thing should be good enough for him, and that he must needs accept all things at our hands, and so care not how wee doe them: as how we pray, how we heare his word, how wee receiue his Sacraments, &c. Doth not our Sauour Christ say, *Take heede how you heare?* to shew that all kinde of hearing is not sufficient, vnlesse wee heare his word as wee should: and, *He that hath eares to heare, let him heare*, that is, as hee should; namely, diligently and carefully: and as the Apostle saith, *Let him be swift to heare*. So that in nothing wee are to vie so much diligence and preparation, as in the seruice of God, that it may be accepted.

Luk. 8. 18.

Jam. 1. 19.

This lesson doth Salomon teach vs very well in the booke of the Preacher, in these words: *Take heede to thy foote, when thou entrest into the house of God, and be more neere to heare, than to giue the sacrifice of fooles; for they know not that they doe euill.* Where by the feete he meaneth the affections of the minde, for as the one carrieth the bodie, so doe the other the minde and bodie. Therefore saith he, thinke not enough to come to the Temple, but consider with what mindes you come, that is, come religiously, soberly, deuoutly, and as you should come: and be readie to heare what God requireth of you, and doe that; and doe not rest in the outward sacrifices, as though they were sufficient, as many foolish men doe. For obedience is better than all outward seruice of God, and all sacrifices, as was said to Saul. That so wee may offer vp our selues vnto God, that is, our soules and bodies to bee readie to serue him with both, as liuing sacrifices, holy and acceptable vnto God, as the Apostle saith, which is our reasonable seruing of God. For without this all is euill, euen our coming to Church and prayer to God, though foolish men doe not consider of it, as Salomon saith, *They know not that they doe euill.* For the sacrifice of the wicked is an abomination to the Lord: but the prayer of the righteous is acceptable vnto him. So then it is not enough to come hither, but euery man must consider with what minde he cometh, that so God may accept of him,

Eccles. 4. 17.

It is not sufficient to come to the church, but wee must come prepared, as wee ought.

1. Sam. 15. 22.

Rom. 12. 1.

Prov. 15. 8.

Men vse greater diligence about their owne busines, than about Gods seruice.

him, of his comming, and of his seruice. And this wee had neede to bee put in minde of, because men for the most part are more carefull about their owne busines, yea about other mens busines that all may be well done, than about Gods. In the sixe daies of the weeke how busie are men at home? but vpon the seuenth day, which is the Lords, and so called in the Scripture, how slowly doe they come, & how sleepely do they behaue themselves here? as though it made no matter at all how they serued God. Yea seruants are commonly more diligent about their masters busines at home, more carefull to please, and more loath to offend, than they are in the Church about the Lords busines: and so they shew by their deedes, that though it be an hard thing to please their masters, yet (as they think) it is an easie thing to please God. Why doth *Dauid* then desire them so earnestly to pray, that God would fauourably accept his seruices, and to inforce them vnto it doth adde this word, *Selah*, if it were so easie a matter to serue God, as they imagine, and that hee were bound to take any thing at our hands?

But the best seruants of God haue thought so highly of his seruice, that when they haue done the best, they haue found fault with themselves, that they haue done no better.

Act. 2. 37.

We see then by this that few men in deed know rightly, what it is to serue God, when they come to it so hypocritically and so coldly. But euery one as they are desirous to serue God in truth (as *Dauid* was here) so they finde it to be more hard to doe any thing in such manner, as may bee acceptable vnto him. And this is that that the best seruants of God, that haue been tender hearted haue found fault with themselves for, and haue beene greatly troubled in their minds about; not so much for any great sinnes that they haue committed, which by the grace of God they haue been free from; as that their prayers that they haue made, haue not been in that faith, and feeling, in that power of the spirit and assurance of being heard, that they should, and so God might reiect them: and that in other part of his seruice they haue fayled, or that they haue not trembled at his word, nor been pricked at the heart, when they heard their sinnes laid open, as those did that are spoken of in the Actes of the Apostles: but that they haue been hard hearted rather, and not so moued as they should. So that they haue had a godly feare, that their

their best seruices might haue been refused. And *David* this holy man of God it seemeth, being priuie to the corruption of his owne heart, was somewhat afraide, that all that seruice which he had done, was not as it shuld be, whē he so earnestly desired the people, and by this note, *Selah*, did pricke them forward thereunto, that God would accept with fauour his seruices, and shew by the euent that he had done so. And this is that godly ielousie that *Iob* had of his children in the dayes of their feasting together, which caused him to doe as it is written of him. *And when the dayes of their banqueting were gone about, Iob sent, and sanctified them, and rose vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, it may be that my sonnes haue sinned and blasphemed God in their hearts: thus did Iob euery day.* Iob. 1. 5. When they had done feasting, the next day hee called them to the sacrifice and seruice of God; but that they might doe it, as they should, hee bad them sanctifie themselves, that so they might come holily to it, as they ought: so that he would not haue them come suddenly from feasting to the sacrifices, as though it made no matter how they serued God, but bad them prepare themselves: and besides he saith, *it may be they haue not blessed God in their hearts*, that is, they haue not so serued God, and giuen thanks to him from their hearts, as they should haue done. So that the best seruants of God knowing what an hard thing it is to serue God, haue been desirous to doe all things so, that they might be approoued vnto him: and when they haue done best, they haue somewhat feared that they haue not done so: and so haue earnestly desired to see some way, that God had accepted of their seruices and prayers.

Contrarie to this, the hypocrites and all formall men, who know not what Gods seruice doth meane, they thinke, that if they doe any outward seruice to him here in the Church, or elsewhere, hee is bound to take it, let it bee done after what manner it will be; and they thinke that they haue great wrong offred, if it be not. And this is that which the Prophet *Malachi* speaketh of: *Ye offer vncleane bread vpon mine altar,* The hypocrites thinke that any kinde of seruice is good enough for God. Malach. 1. 7.

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The hypocrites thinke that any kinde of seruice is good enough for God.

and you say, Wherein haue we polluted thee? In that yee say, The table of the Lord is not to be regarded: and if yee offer the blind for sacrifice, it is not euill: and if yee offer the lame and sicke, it is not euill: offer it now vnto thy prince, will he be content with thee? or accept thy person, saith the Lord of hostes? Where hee complaineth that for the seruice of God they brought the worst things, and they said it made no matter if they brought not of the best; where all things in and for the seruice of God should be of the best. Where besides that hee saith, that this way they brought the seruice of God into contempt; he bids them goe and carrie it to their gouernour, or any meane man of authoritie, and see if hee will take such gifts: if they will refuse such presents, and thinke themselves abused with such gifts as are not meete for them; then the high maiestie of God much more, doth not only not receiue such seruice of men, as is done carelesly, but hee is displeased with it. Therefore if it be an hard thing to present the King with any thing that hee may like of, and they that vndertake such a matter, will vse all diligence to that end: then we much more must be perswaded, that it is a very hard thing to doe any seruice of prayer or otherwise vnto God, so as may be acceptable vnto him: and so prepare our selues for it, and be carefull to do all things in that manner. Yea and when we haue done all, let vs pray vnto God to forgiue the weaknes and imperfection of our seruices, and to accept them in the righteousnesse and perfect obedience of Christ. Which also that they might be, they must be according to his word, with all our heart being sorie that we can doe no better than we doe. For herein consisteth the perfection of our obedience, that wee acknowledging with sorrow the imperfection of it, and labouring daily after a greater measure of perfection, do present it vnto God in the perfection of Christs sacrifice, wherein not onely all our sinnes, but our imperfections much more, are pardoned, and not imputed vnto vs.

He did esteem
the hearing of
his prayers, as
a great fauour
of God.

Thirdly and last of al, when to this prayer that they make, that God would heare the prayer of the King, and some waies shew it, he addeth this note of affection, *Selah*; it was to shew

shew how he did esteeme of this, and how all they should also esteeme of it, as of a speciall benefit and great fauour of God, if he would so doe: and so for it they should be thankfull vnto him. As if they had said, Let God heare his prayers, &c. Oh what a great blessing of God were that? how should we be bound to him for it? what great cause should we haue to be thankfull? So then when they prayed for it, hee would haue them esteeme it as no common benefit, and haue that affection to it. Therefore when God had thus done, hee doth not onely make another Psalme for the Church to be thankfull to God for it: but when in the same hee commeth to make mention of this very thing, that they pray for here, namely, that God had shewed, that he had heard his prayer, he addeth this *Selah* againe. As, *Thou hast giuen him his hearts desire, and hast not denied him the requests of his lips; Selah.* Psal. 21. 2. As if they had said, Oh how much are we bound to him for this? what great cause haue wee to bee thankfull? what a singular benefit is this, worthie alwaies to bee remembred, that God hath heard our prayers? Here then wee are taught to make great account of this, that God at any time doth heare our prayers, whatsoeuer we pray for. And as wee must make this account before hand, when we doe pray; so afterwards also. If we pray for any thing for soule or bodie; for our selues or any of ours: for the Church or Common-wealth, wee must thus thinke: Oh if God will heare my prayers and giue me this thing, how shall I be beholding to him for it al the daies of my life? So doth *Jacob* in that prayer that hee made when hee went towards *Laban*, as may appeare by his words: *If God will be with me, and will keepe me in this iourney which I go, and will giue me bread to eate, and cloathes to put on; so that I come againe vnto my fathers house in safetie, and if thou wilt be my God: then this stone, which I haue set vp as a pillar, shall bee Gods house; and of all that thou shalt giue me, I will giue the tenth vnto thee.* So did Iacob also. Gen. 28. 20. And truly it must needes be so, if we doe but consider our great neede of euery thing, and what wee are if God doe not supplie them. As if a poore creature, that hath neither bread nor meate, nor cloath, nor money to helpe himselfe, So must we doe, if we consider our great wants.

Job. 31. 20.

himselfe, should come and aske almes, and receiue; must not he needes thinke, how am I beholding to him that hath thus refreshed me? and what should haue become of mee, poore soule, if hee had not had compasſion on me? As *Iob* saith of himselfe, that he did feede the hungrie, and clothe the naked, so that the very bellies of them that were fed with his meat, and the loynes of them that were cloathed with the fleece of his sheepe did blesse him. So then when wee see, that if God doe not thus and thus for vs, we are readie to perish, must we not thinke, that if hee doe, and when hee doth bestow it, wee shall haue great cause to praise him for it? We must not then pray, as though we cared not for it, but in the great feeling of our need; so shall wee esteeme of all things, when God shall heare our prayers, as we ought.

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we well way
our great vn-
worthines.

Moreouer, concerning this one point, if wee consider our owne vnworthines euen of the least benefit and fauour: nay, how we haue deserued the cleane contrary; then much more must wee thinke, when wee pray for any thing, that wee shall be greatly beholding to God for it. And for our vnworthines, remember, that wee not onely haue no goodnes, that can commend vs vnto God, for wee haue not in all things done our dutie as we should; but because wee haue been vnthankfull for that that we haue, & haue abused many things, wee are worthie to haue all taken from vs: yea when wee remember other of our finnes, we must thinke that we haue deserued his punishments in steed of his blessings. When then we aske any thing, and shall see so many things to hinder vs from receiuing; if it shall please God in the multitude of his mercie to passe by them all, and to giue vs our desires, must wee not needes thinke our selues greatly beholding to him for it? And though it may be wee haue in some sort repented vs of our finnes, yet when we are priue to our owne hearts, that our repentance is so small, and when wee finde our faith so weake, and that wee aske that that we doe with so much doubting; if God giue vs any thing when wee come to him after such a manner, must not wee needes confesse that wee shall bee wholly beholding to his Maiestie for the same? So
that

that euery way we see, that when we pray, we must do it with this affection, that wee thinke it a great mercie of God, and for which wee shall be greatly bound vnto him all the daies of our life, if he giue vs any thing.

And truly if we could come to pray thus, not onely in the feeling of our great wants, but also in the conscience of our great vnworthines, and so acknowledge in respect of both, how much wee should be beholding to God for any thing: then we should see a great deale more than we doe, how lyece would heare our prayers. For as a man when he is sued vnto, if he heareth vs confesse, that if hee will grant vs our request, we and all ours shall be beholding to him as long as we liue; this is a thing that will greatly mooue him. So the Lord, when he seeth that we esteeme the hearing of our prayers, to be so great a benefit, as it is; then is he readie to heare vs: for hee will haue vs see how much wee are beholding to him for that that we receiue. We pray now that God would stay this heauie hand of the pestilence, and that he would proceed no further in iudgement against vs: but to our prayers we must adde, *Selah*, that is, wee must stirre vp our affections so to desire it, as that wee professe it to bee an inestimable benefit, if this way he shall shew that hee hath heard our prayers. And indeede this we must needes doe, if we consider how vnable we are to helpe our selues in it, vnlesse God helpe: and how vnworthie we be of his helpe: and so let vs determine when we pray, to be thankfull vnto him for it. Thus must wee doe also for all other things that we pray for, if we will be heard. So that if we aske the forgiuenes of our sinnes, the increase of faith, the assurance of Gods fauour, and the feeling of his loue, we must doe it as *Dauid* did, *Lord lift vp the light of thy countenance vpon vs: thou hast giuen me more ioy of heart, than they haue had, when their wheate and their wine did abound:* as if he had said, If the Lord shall giue me this thing, I shall be more beholding to him for it, than if I had had all the wealth in the world giuen me. When that godly woman *Hannah* prayed for a man-child, she doth it so earnestly, as may appeare by her words, and with such protestation, that she did

If we did thus pray, we should see how God would heare vs.

And namely for the removing of this mortal plague.

Psalm 4.6.

1. Sam. I. II.

cleerely shew how she did esteeme this, that God would heare her in this thing. For she saith, *O Lord of hostes, if thou wilt looke on the troubles of thine handmaide, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a manchild, then will I giue him vnto the Lord, all the daies of his life.* Where we see out of the abundance of her feeling, how many words she vseth, as, *if thou wilt looke vpon me, and remember, and not forget me, &c.* and what she promiseth for it: and God heard her prayers, and she did according to her vow, and made a song of thanksgiuing for it.

Few me haue
these affec-
tions in pray-
er: or in desi-
ring others to
pray for them.
Rom. 9.1.

We haue prayed vnto God for many things, but haue wee done it with that acknowledging, that we should be so greatly beholding to God, if he heare vs? Haue we added *Selah*? that is, haue wee thus stirred vp our affections? and did wee then determine to be thankful to God for such a mercie? and since haue we remembred to be thankful? *I speake the truth in Christ, I lie not* (that I might vse the words of the Apostle) that I haue been desired of many often to pray for them in their seuerall troubles; but of very few desired againe to be thankfull for the same: which sheweth that though at the first it may be they desired the prayers of others with *Selah*, that is, with great earnestnes in the feeling of their owne estate: yet afterwards they were not so much moued with it, as *David* was here, and so forgot to bee thankfull themselues, at leastwise did not desire others to be thankfull for them; or not with that feeling that they desired them to pray for them before. Let vs then I pray you consider how wee esteeme of this, that God heareth our prayers at any time. We esteeme it may be of the things themselues, that God bestoweth vpon vs at our prayers, whether it bee health, or wealth, or any thing els; our owne need driueth vs vnto it: but doe we account it to bee so great a fauour of God, and confesse our selues to be so vnworthie of it, that wee shall be bound to serue him, and praise him for it? When wee haue it, I beseech you, doe we enter seriously into the consideration of the mercie of God, and of our owne vnworthines, to say, What a good God is this, that hath dealt so gratiouly with mee?

Surely,

Surely, surely, we shall finde that few do it, either before they pray, or when they haue done; to say, What a thing is this? I that am so vilde a wretch, that haue no goodnes in me at all, that haue so many waies offended God, that he should notwithstanding heare my prayers; whereas hee might iustly haue brought vpon mee that curse, that is spoken off in the Prophet, That as the Lord cried vnto me often in his word, *Zach. 7. 13.* and I would not heare him: so I should crie to him in my prayers, and hee not heare me. Therefore it was needfull for

them by this word *Selah*, to bee stirred vp; and wee must learne thereby to make more account of the hearing of our prayers, than we doe. For though God hath made a promise vnto vs in Christ, that if we aske, wee shall receiue; yet when wee consider how many waies for our part wee haue broken the couenant, and how weake our faith is, wherby we receiue all; we may iustly thinke, that God may denie vs all things, and that it is his great mercie, if he heare vs in any thing. And namely so must wee doe at this present for this sicknes; acknowledge our selues vnworthie of all his former mercies, much more that we are vnworthie of any new: as *Iacob* did, when he said; *O God of my father Abraham, I am not worthie of the least of all the mercies, and truth, which thou hast shewed vnto thy seruant.* Therefore if it please God to shew vs any mer-

Let vs stirre
vp our selues
to make more
account of the
hearing of our
prayers.

Gen. 32. 10.

is way, wee must so esteeme it, that we binde our selues remember it, and to be thankfull to him for it all the daies of our life: and then let vs remember what we haue promised, and labour to performe it: which grace God grant vs for Christ Iesus his sake. Amen.

THE



THE TWELFTH SERMON

vpon the fourth verse.

And graunt thee according to thine heart, and fulfill all thy purpose.

The meaning
of the fourth
verse.



Hese are the words of y people vnto God for their King: and part of the prayer which they made for him; namely, that God would grant him according to his hearts desire, and fulfill all his purposes: that is, whatsoeuer his heart did wish and desire, that God would giue, and whatsoeuer hee purposed, God would bring to passe. As if they had said, O Lord, whatsoeuer he desireth in his heart, that grant thou: and whatsoeuer he purposeth in his minde, that bring thou to passe. Now, *Dauid* teaching them thus to pray, we may presume that he did determine to haue nothing, but good desires in his heart, and good purposes: and the people by the great experience that they had had a long time of his goodnes, did thus iudge of him: else neither could he haue desired them so to pray for him, neither they haue done it in faith. First then as in all other things we must approue our selues vnto God, from our very heart, which is the chiefeest thing that he looketh vnto, and that especially he requireth of all according as it is written, *My sonne giue me thy heart:* so in our prayers most of all: that wee desire in our heart nothing but that that is iust and lawfull, and according to his will. And so againe whatsoeuer we goe about, the meanes that we vse must be lawfull, and such as God may allow of, that so in our prayers we may commend them vnto God. Then may wee boldly pray God to fulfill them, and desire others also to doe so: and they being so perswaded of vs by good prooffe, may safely and with a good conscience thus pray for vs, though they knowe not all our hearts desires and purposes. For God hath promised, that
whatsoeuer

Prou. 23. 26.

All the desires
of our hearts
in prayer, must
be agreeable
to the will of
God.

whatsoever wee aske according to his will, he will grant it vnto vs. And al the promises that are made vnto prayer, are thus to be vnderstood and no otherwise. As when Christ saith: *Aske and it shall be giuen you, seeke and you shall finde; Matth. 7. 7. knocke and it shall be opened vnto you: for whosoener asketh receiueth, and he that seeketh findeth, and to him that knocketh it shall be opened.* And againe, *Whatsoever yee aske in my name, I will doe: that is, which is good, and according to Gods will.* Joh. 14. 13. As it is euident by that which the Apostle writeth to the Romanes: *Likewise the Spirit also helpeth our infirmities: for we know not what to pray as wee ought, but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed: But he that searcheth the hearts, knoweth what is the meaning of the Spirit, for he maketh request for the Saints according to the will of God.* Rom. 8. 26. So that when a man prayeth by the instinct and motion of the Spirit of God, which directeth him to aske according to his will and word, then he heareth: and such we may boldly desire others to pray that God would grant. And such prayers God will heare.

So likewise it is said in the tenth Psalm; *Lord thou hast heard the desire of the poore: thou preparest their hearts: thou bendeest thine eare thereto.* Psal. 10. 17. Where the Prophet confesseth to the comfort of the Church, that God is readie to heare the prayers of his poore Saints: but how? when their hearts by Gods spirit bee prepared to desire good things according to Gods will, then hee is readie to bend his eare and the more that our hearts be thus prepared, the more may we be assured of it. *David* here in this Psalm being priuie to the goodnes of his owne heart, that in sinceritie and truth hee desired to please God, was bold to commend his desires vnto the people, that they might commend them to God, that he would grant them. If then we would haue our prayers heard, and also haue any comfort in the prayers of others for vs; let vs haue no wicked or vngodly desires, nothing contrarie to the will of God. For such desires wee can neither our selues commend vnto God, nor any other for vs: neither will he fulfill them, if wee should. And here

V

that

And such we may commend vnto men.

To this end
we must fol-
low that forme
that Christ
hath taught
vs.

Matth. 6. 33.
And seeke for
the direction
of his spirit to
teach vs to
pray.

Rom. 8. 26.

that wee might not wander and goe astray in our desires to our owne hearts, our Sauour Christ hath directed vs in that forme of prayer, which hee taught his Disciples. In which wee are taught first to pray for such things as concerne the glorie of God, the aduancement of the kingdome of Christ here vpon the earth: and then for all outward things appertaining vnto this life, and for life it selfe, so farre forth as they may stand with these: and afterwards for the forgiveness of our sins, and for power against our temptations, that wee be not ouercome. If then wee pray after this manner, God will heare vs: as it is said in another place; *Seeke yee first the kingdom of God, and his righteousness, and all these things shall be ministred vnto you.* Therefore it is agreeable vnto Gods will to pray first for heauenly things, and then for earthly; and such prayers God will heare. And yet though wee haue this forme as a direction to guide vs in our prayers; many times we may be so distracted, especially in some temptation, that we shall not know what to aske aright, as the Apottle saith: then Gods spirit in those that be his, helpeth their infirmitie herein, and stirreth vp in them at the least sighes and groanes, that cannot be expressed: which being of the spirit of God, and so also according to Gods will, hee heareth and granteth the meaning of them. Therefore for our further direction we must pray to God for the assistance of his holy spirit in prayer, that it may moderate all our desires, and teach vs thus to pray according to the will of God, that so hee may grant according to our heart, and fulfill all our purposes, as it is said here.

Matth. 26. 38.

Ps. 42.

Heb. 5. 7.

Thus did our Lord and Sauour Iesus Christ himselfe pray, who when hee was in such great agonies, that hee said, *My soule is very heauie euen vnto the death,* he prayed vnto God, and said, *O father, if it be possible, let this cup passe from me;* and this hee did three times: but in the end hee said, *O my father, if this cup cannot passe away from mee, but that I must drinke it, thy will be done:* and so God heard him, as the Apottle saith; *That in the daies of his flesh he did offer vp*

up prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which hee feared. For there appeared an Angell vnto him from heauen, comforting him. Thus his hearts desire (as at all other times, so in this distresse of his) being according to the will of God, he did grant it. So look to al the prayers of Gods seruants in the old and new Testament, and we shall see, that when they haue submitted their wils to Gods will, then he hath granted their desires. Now the will of God is, that we should absolutely & first of all desire those things, that might make for his glorie, & the saluation of our selues and of our brethren: but al outward things so farre forth, as they may stand with these, and further them: and so farre will God graunt them. *Jacob* when hee went to *Laban*, maketh his prayer in the way after this manner: Desiring God that he would be with him, and keepe him in that iourney which he went, and giue him bread to eate, and cloathes to put on; so that hee might come againe to his fathers house in safetie; and in a word, That he would be his God; for so doe the best interpreters reade this text. So that this he desired principally, though it be last named, That God would be his good God, and continue his couenant of fauour with him, to forgiue him his sinnes, to increase in him all graces needfull for his saluation, &c: and to shew his fauour this way in protecting him in his iourney, though it were but in giuing him things necessarie, as meate, and drinke, and cloathing. Now because his prayer was thus agreeable to the will of God, that he first desired the continuance of his fauour, and then all things needfull for this life, so farre as it might stand with that, God heard him; and hee confesseth it afterwards in his returne, that the blessing of God had been greatly vpon him, when he saith, *I am unworthie of the least of all the mercies and all the truth, which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Jordan, and now haue I gotten two bandes.* The like may be said of the prayer of King *Salomon*; That when in *Gibeon*

Luk. 22.43.
Christ in prayer submitting his will to Gods will, was heard.

Gen. 28.20.
The will of God is that we preferre heauenly things before earthly.

Chap. 32.10.
And he hath heard his seruants, that haue thus prayed.

1. King. 3. 5.

Verse 11.

the Lord appeared vnto him in a dreame by night: and sayd, Askewhat I shall giue thee: and hee prayed thus Giue vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discern betweene good and euill. So that hee asked wisdom that hee might bee fit to serue God in his calling. This did so please the Lord, that he gaue him this answer: Because thou hast asked this thing, and hast not asked for thy selfe long life, nor riches, nor the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement: Beholde, I haue done according to thy words: loe, I haue giuen thee a wise and an vnderstanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like vnto thee. And I haue also giuen thee that which thou hast not asked, both riches and honour, so that among the Kings there shall bee none like vnto thee all thy dayes.

Thus must we pray in this time of the plague, that all men may profit by it.

1. Cor. 11. 30.

This must teach vs all to knowe the will of God, that it might direct vs in all things, euen in our prayers; that wee doe not rashly hand ouer head, aske wee cannot tell what. Let vs aske that that may further vs in our saluation, as the forgiuenes of our sinnes, repentance for them, strength against them, faith in Gods promises, the feeling of his loue, and all those things that appertaine to the glory of God; and those we are sure are according to his will; and if wee did aske these more, we should receiue more. But all outward things, as long life, health and wealth, let vs desire in the second place, both with lesse desire, and with mindes contented to want them, if it bee not Gods will to giue them: and so farre wee may bee assured that he will heare vs. And namely for this visitation of the Plague let vs thus pray; that all might profit by it to repentance and amendment of life, for to that end we are assured that it is sent. For as the Apostle saith to the Corinthians when there was great sicknes among them, so that many also dyed; *For this cause* (meaning sinne, whereof he named one that was common among them) *many are weake and sicke among you,*

you, and many sleepe, that is dye : for if we would iudge our selues, we should not be iudged, but when we are iudged, wee are chastened of the Lord, because wee should not bee condemned with the world. So that if either wee had not sinned before, or hauing sinned we had repented vs in time, and iudged our selues, God would not thus grieuously haue entred into iudgement with vs. For as *Dauid* saith, he is full of compassion and mercy, slowe to anger, and of great kindness : and will not alway chide, nor keepe his anger for euer, though wee offend him continually. For if hee should straitly marke our iniquities, and deale with vs thereafter, who should stand ? that is, no man should be able to abide it. But hee deferreth his punishments often, to see if men will repent them in time ; and in deede hee giueth all men sufficient time for that, and calleth them to it daily : as he did the olde world before the flood, by the preaching of *Noah*, giuing them an hundred and twentie yeeres to repent in : and so did hee to the wicked Sodomites by the Ministry of righteous *Lot*, before they were consumed with fire and brimstone from heauen : and so did he to the *Israelites*, and to the *Iewes* by all his Prophets, before they were carried away into captiuitie : and so hath he this long time and often forewarned vs of his iudgements, and called vs earnestly vnto repentance by the ministry of all his faithfull seruants in our time, before this plague came vpon vs. So that wee cannot say, as the diuell did falsely challenge *Christ* in the Gospell ; *Why art thou come vnto vs before the time ?* But when for all this men goe on in their sinne, and will not bee reclaymed, nor iudge themselves one whit, hee is constrained to iudge vs. Therefore let vs pray that we may profit by it, and all his people also euery where : and whosoever haue any such good desires in them, wee may helpe them with our prayers, and pray that God would giue them their desire (as the people doe here for the King) for this is according to Gods will.

Psal. 103. 8.

Psal. 130. 3.

Gen. 6. 3.

Matth. 8. 29.

And wee may safely pray for those that are vnder this visitation, that God would giue them patience and strength to beare whatsoeuer it shall please God to lay vpon them: for this also is according to his will, as the Apostle saith:

1. Cor. 10. 13.

And that they
may patiently
beare it.

And how farre
for the remoou-
ing of it.

If we submit
our wils to
Gods will,
then all the
Church pray-
eth for vs.

God is faithfull, which will not suffer you to be tempted above that you bee able, but will giue the issue with the temptation, that yee may bee able to beare it. So that if any haue this desire, that they are contented to bee tried euen this way as well as any other, if it bee Gods will, so that hee would strengthen them to beare it; we may all of vs further them in their prayers, and desire God to giue them their hearts desire. And thus farre also wee our selues may bee assured, that wee haue our part in all the prayers of our brethren this day, and at all times; as wee doe desire to profit by this hand of God, and to haue patience to doe his will in this, and all other crosses of his. But as for the remouing of it, wee may and ought to pray, that it may bee in his good time, when it is his holy will, and as it shall please him, so it may bee: and that wee might bee willing to waite vpon his leasure, and prescribe no time vnto him, nor any measure of his dealing, but that his will may bee done, and not ours: as our Sauour Christ prayed in his greatest agony, *Father, not my will, but thine be done*: then will hee heare vs as hee did him. But if wee shall bee impatient and murmur against God, and thinke that hee dealeth hardly with vs, in continuing so great a plague so long; or haue any such wicked desires in our mindes, which flesh and blood is ready to offer vnto vs: as wee must not dare to offer them vp vnto God, so if wee doe, none must further them, to desire God, that hee would giue vs according to our heart. Therefore let euery one examine his owne heart, both for this, and for any thing else, that hee prayeth for; and see what it is that hee desireth, and how: that if hee findeth it to bee according to Gods will, hee might haue comfort in the prayers of the Church; for in what case so euer hee bee, all the Church prayeth

prayeth with him and for him, *Thy will bee done.* So that if his will bee agreeable to Gods will as it ought, then all good men and women pray for him continually in all his troubles, both of body and minde. And truly this is and may bee a great comfort for vs at all times, and in all distresses, that in what estate so euer wee bee, night and day, if wee pray vnto God, if wee can bring our hearts to this, that the desire of them bee according to his will: and though wee would faine haue this and that, yet euermore with this condition and no otherwise, if it bee his blessed will; and wee submit all our desires to his holy will, and bee contented, that not so much our wils, as his might take place: then the whole Church euery where prayeth for vs, and will doe: as they did heere for *David*: and so wee neede not doubt but God will heare vs and them in his goodtime, that so wee might waite patientlie vpon him.

But many men haue such wicked and vngodly desires, and the purposes of their heart are so bad, as they dare not commend them vnto God, but hide them from him as much as they can. And though some do ignorantly & presumptuously pray to God to fulfill their foolish and sinfull desires; yet none can pray for them, neither haue they part in the praiers of the Church, and so God heareth them not. And this is that which the Apostle saith to the Iewes, *Yee aske, and receiue not, because yee aske amisse, that yee might lay the same out on your pleasures.* Where hee saith, that because they did aske worldly things, first with an vnsatiable mind, and then to a wrong end, euen to consume them vpon their owne lusts, and not that they might glorifie God in doing good, and so it was not according to Gods will: therefore they had them not; for such desires of the heart God will not graunt. They that are couetous, they haue such desires in their hearts for the world, that neither themselues, nor any for them can pray, that God would graunt them, and giue them according to their heart. *For they that will be rich, fall*

Many mens desires are so wicked, that they are not to be commended to God or men.

As the desires of couetous men. 1.Tim.6.9.

fall into temptation and snares, and into many foolish and not-some lusts, which drowne men in perdition and destruction: for the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pearced themselves through with many sorrowes. This is a wonderfull, yet a true saying; For if euery couetous man might haue according to his desire; what should become of all the world? al should be little enough for themselves. Nay what should become of themselves? they would aske that that should be hurtfull for them. As it is written of one, that hee desired that all that hee touched might be gold, and it was granted vnto him: and by this meanes hee soone starued for want of meate and drinke: for not onely his cuppes and dishes at his touching were turned into gold, but euen the meate and drinke that was in them: and so could neither eate nor drinke any thing: and thus his desire through couetousnes was not onely foolish, but also noisome and hurtfull, as the Apostle said, whereby hee was drowned in perdition and destruction. Which though it bee but a meere fable, and poetickall fiction, yet it doth shew the truth of this that wee speake of: namely, that couetous mens desires many of them are such, that they are not to bee desired of God. Other men their hearts are so full of hatred and malice, that all their desires for the most part tend to the hurt of others, and to the good of few, especially they desire the hurt of those whom they account their enemies: if they might haue their desire (I speake not of the Papists onely, for then none of vs should be aliue) but of some other that professe the Gospell, many of their neighbours should bee a great deale worse than they are. I pray you what had become of all the nation of the Iewes, and of the whole Church of God, if malicious *Haman* had had his diuellish desire; who fought in one day to kill and to destroy all, both yong and old, children and women? Against these and such like, *Dauid* teacheth vs to pray thus; *Bring not their desires to passe.*

And of the
malitious.

Heb. 3. 13.

Psal. 104. 6.

Others

Other haue their hearts full of the lusts of the flesh, and the saying of our Sauour Christ is verified in them : They looke on a woman and lust after her, and so they commit adulterie with her in their heart: and they haue many vngodly desires this way, which they cannot bring to passe : yet can they not themselves, or any for them pray, that God would grant them their desire, and giue them according to their heart : and so they consume and pine away in their wicked desire. as *Amnon* did ; of *2. Sam. 13. 2.* whom it is said, That he was so sore vexed, that he fell sicke for his sister *Tamar*, for shee was a virgin, and it seemed hard to him to doe any thing to her : and that wicked desire continued vpon him, that from day to day he waxed leane, because he could not accomplish his filthy desire. Of these & such like the Psalmist saith, The desires of the wicked shall perish ; that is, God will not fulfill, but disapoint them of their wicked desire: and so may we pray, not for them, but against them ; and so no doubt doth the whole Church of God pray against such continually. To be short, some are ambitious and proud, and seeke the ouerthrow of others for the raising vp of themselves ; as some traitours haue done in our time, though they haue not preuailed: And so did *Abalom* conspire against his father, & *Achitophell* did help him with counsel in that action: but *Dauid* praied against the, & said, O Lord, I pray thee turne the counsell of *Achitophell* into foolishnesse : and so God did heare his prayer, and did ouerthrow his wicked counsell, & disappointed *Abalom* of his ambitious desire. And not onely by this example, but otherwise he hath taught vs generally to pray against all such: Fulfill not o Lord their desire, least they be too proud. Thus we see, that no wicked man that hath his desires disordered in any kind whatsoeuer, and will not submit them to the word of God, can looke to haue any part in the prayers of the Church generally, or of any godly man or woman particularly, be they neuer

Mat. 5. 28.
And of the voluptuous.

Psal. 112. 10.

And of the proud and ambitious.

2. Sam. 15. 31.

Psal. 140. 8.

These men haue no part in the prayer of others.

Psal. 125. 5.

Math. 6. 20. 21.
Nor haue any
vnlawfull de-
sires.

Psal. 4. 6.

so neere the, or wish they neuer so well vnto them. And we our selues must looke to our desires, least we be de-
priued of the benefit of the praier of others: For as if our
hearts be sound & vpright with God, and we desire no-
thing but according to the will of God, then all pray for
vs, & euery where by vertue of the communion of Saints
we inioy the fruit of the prayer of the Saints; so if our
hearts be turned from God by our crooked wayes, & we
desire things that are vnlawfull, then all forsake vs, euen
our dearest friends, and none can pray for vs in any faith.
And we had need to be put in mind of this doctrine, be-
cause for the most part our minds are more set vpon
earthly things, than vpon heauenly, & we are more rea-
die to lay vp our treasures here on earth, than in heauen,
where the true treasure is: and so because where the
treasure is, there will the heart be also, as our Sau-
our Christ saith in the Gospell, therefore wee desire
earthly things aboue heauenly; and so our hearts de-
sire being not according to Gods will, none can pray
for vs, that God would graunt them: and so through
our owne default, we loose the comfortable fruit of the
prayer of others: and whereas prayer is compared vnto
striving, when we strue about things so vnlawfully,
none can strue with vs. Therefore let vs not haue such
running lusts, and wandering desires as the men of this
world haue, who desire earthly things, and say (as *Dauid*
describeth them) VWho wil shew vs any good? But let vs
pray, as he teacheth vs there, Lord lift vp the light of thy
countenance vpon vs: and let vs esteeme of that, as he
doth there, aboue all worldly things, saying, I shall haue
more ioy of heart thereby, than they had, when their
wheat and their wine did abound. And then we are sure,
that our desires be well ordered, and so all goodmen will
help vs in their prayers, & say of vs as the people do here
of their King, *The Lord graunt thee according to thine heart.*

If then at any time we haue asked any thing at the
hand

hand of God, and haue not receiued it, let vs consider what it is, and how we haue asked it: if it be any thing that is euill, as the destruction of our enemies, the curse of God vpon our neighbours, whereas we should rather blesse them, as the Apostle saith, knowing that we are called to be heires of the blessing of God; then no maruaile, if God do not giue vs our desires. Or if it be a lawfull thing, yet we desire it not lawfully, that is, not according to Gods will; as for example, If we desire earthly things aboue heauenly, as most doe: or as concerning this visitation of the plague, if we more desire that it might be taken away, than that we our selues and others might profit by it: & generally, if we more desire health and wealth, estimation and worldly prosperitie, than faith and repentance and the true feare of God, and such like; then these desires of our hearts no marueile if God graunt not. Or againe, if we desire not these outward things, so that we can be contented to want them, if it be not Gods will to giue them; and to say with the Apostle, I can be abased, and I can abound, eue-
 ry where and in all things I am instructed both to be full, and to be hungry, and to abound and to haue want; and what state soeuer I am in, therewith to be content. For otherwise neither can we pray our selues, nor other for vs, That God would giue vs according to our heart; because the desires of the same are not fashioned according to his will. Therefore both for the remouing of this plague, and for all other things we must be of that mind that *Dauid* was, when by the conspiring of his sonne *Absalom* he was driuen out of *Ierusalem*: who said, Carie the Arke again into the citie; if I shall find fauor in the eyes of the Lord, he will bring me againe, and shew me both it, and the tabernacle thereof: But if he say thus, I haue no delight in thee; behold here I am, let him doe to me as seemeth good in his eyes. Thus he resigned both his kingdome and life into Gods hands, to haue

If we aske, and haue not, let vs examine, and correct our desires.
 1. Pet. 3. 9.

Phil. 4. 12.

How we should pray concerning this plague, if we will be heard.

2. Sam. 15. 25.

Heb. 11. 17, 19.

them or loose them according to his will; and then he receiued againe of God both the one and the other: for *Absolon* was destroyed, and he safely returned into Ierusalem. So should we now much more receiue life and health in this great mortalitie, if we did pray for them with these minds, that as *Abraham* was willing to offer vp his sonne *Izaack* vnto God, and then he restored him vnto life as it were againe, so we be willing to haue all, if it be Gods will, then will he restore all things vnto vs againe. Therefore if God giue vs not that which we ask, let vs thus profit, to the examining and conuerting of our desires.

The comfort
of those that
haue good de-
sires: and the
vexation of
them that
haue euill.

But to conclude for this time, whereas all men generally desire, that they might haue their heart satisfied, and that whatsoener they haue a mind to, they might haue it: and this all sorts couet and seek after, and therein consisteth great contentation and quietnesse of mind, That we haue our desires in all things: let vs nourish in vs continually none but good desires, for those God will fulfill. But if we haue wicked and vngodly desires in our mind, as the Lord will not fulfill them, so this shall be no small crosse vnto vs, that we are abridged of our desires. So that all they that so liue, that they make conscience euen of their desires, and labour to keepe them within the compasse of Gods word and will, their life is most pleasant and comfortable, & full of contentment, for they shall soonest haue the desires of their heart from time to time. But if we giue scope to our affections, and suffer our desires to range beyond the bounds of Gods word and will, as therein we displease him, that they are so vnruely; so we shall not be quiet, for God will crosse them, and not suffer vs to prosper in our wicked desires. For though the wicked many times doe so, for their further condemnation, who often haue more than their hearts desire: yet this is the ordinarie portion of Gods children, that if their desires be good, God will fulfill them:

them : as these of *Dauids* were, and therefore God did so vnto him, as he confesseth, Thou hast giuen him his harts desire. But if they be euill, he will keepe them from them: and we are to pray, that he would doe so, to that end, that we might seeke to purge our hearts from all such sinfull desires. And God graunt, that we may thus profit by the not hauing of our desires, to examine them whether they be good or ill, and to amend whatsoeuer is amisse : and so shall it be more profitable for vs, to be hindered in such desires, than to haue them fulfilled. But we shall haue occasion to speake more of this the next day : in the meane time let this be sufficient.

The thirteenth Sermon vpon the fourth verse.

And graunt thee according to thine heart, &c.



Concerning these words, besides that that hath ben obserued out of them already, it is further to be considered ; that whereas hee had willed them, in the tenth verse, to pray that God would heare his prayers, and that he would euidently shew, that he had done so : and now, that he would giue him according to his heart : he declareth, that as when he prayed vnto God, he would doe it not with his lips only, but from the bottome of his heart ; so hee would haue the Lord to take knowledge of his prayer from the desires of the same, and giue him thereafter : and so to shew that he had heard his prayer, by giuing him his hearts desire. From whence we learne, what is the nature of true prayer ; euen that it is an inward desire of

True prayer is
a desire of the
heart.

Though words
be vsed, yet
the desire of
the hart is the
chiefest.

Psal. 141. 2.

the heart vnto God for some thing : which he, that is the onely searcher of the heart, knoweth, and so is able to satisfie. VVhich is so to be vnderstood, not that we should vse no words at all in prayer, for they are sometimes necessarie; as not only when many pray together, that one should speake out aloud, that the rest might heare and say Amen : but euen many times when we pray alone by our selues, that by our speech our minds might be stirred vp, and also kept vpon that that wee speake. But euen then, the substance of our prayer is in the desire of the heart, and our words are but signes to testifie and declare the same : so that there can be no true prayer at all without the desire of the heart, but there may be very effectuell prayer without words : and when in prayer both doth concur, words, and desires ; God respecteth this later more than the former, and the desires of our hearts doe crie lowder in the eares of the Lord of hostes, than all the words that we can vse, be they neuer so many and so vehement. And though desires without words are effectuell, yet words without the desire of the heart is nothing worth : and therefore *David* though he vsed both, yet here nameth this onely : and after, when he giueth thankses to God for hearing of his prayers, though hee nameth both, yet hee placeth this first, as the chiefe, saying, *Thou hast giuen him his hearts desire, and hast not denied him the request of his lips.* Therefore when we pray, let vs prepare our hearts, that they may be full of holy desires : and in prayer let vs hold out in them, and not suffer them to fall ; for when they decay and die, then doe we cease praying, though our lips mooue still neuer so fast. And so all they that pray in a strange tongue, and know not what they say (as is the manner of the Papists) and so cannot possibly haue any desire in their heart of that that they speake, doe not pray at all. And therefore though they boast greatly of prayer, and say, that they did continually pray, be-
cause

cause they had their beads about them, and their lips were going; yet in truth there was not, neither could there be any prayer at all among them. And besides all they in our daies, who in the time of prayer haue their minds otherwise occupied, than about that that is prayed for; though they kneele downe, lift vp their eyes and hands, and say Amen with the rest; do not pray one whit, but are as farre from praying as can be, though they seeme vnto others to pray very deuoutly. Therefore when we come hether to the house of prayer, to pray together, and one of vs for another, they, and they only, haue the benefit of common prayer, who haue their minds attent vpon that that is said, and desire from their heart the same thing with the rest. For here we pray to God, that he would giue to euery one according to his desire: if then either they be asleepe, or talking, or gazing about, or otherwise busie; then we pray that God would giue them nothing, for they desire nothing. And hereunto agreeth that, which the virgine *Marie* saith in her song, *He hath filled the hungry with good things, and sent away the rich empty.* VWhere she confesseth, that those who desire good things of God earnestly, as the hungry and thirstie desire meat and drinke, those he filleth, and bestoweth plentifully vpon them vnto their contentment: but they that are rich, and full as it were in their owne opinion, and so desire nothing of God as they should, they receiue nothing, but are sent away as empty as they come.

And this is so certaine, that in prayer God looketh into the heart wholly, that if that be mooued to desire earnestly, though we speake not a word, it is sufficient, he knoweth well ynough what we pray for, and will graunt it as soone, as though we had vsed all the words that might be to persuaade. For thus it is said of *Hannah*, when she prayed in the temple, because she was barren: She spake in her heart, her lips did moue only, but her voice

Without
which, words
are not regarded.

Luk. 1. 53.

1. Sam. 1. 13.

God heareth
the desire of
the heart, when
there are no
words.

Nehem. 2. 1.

Verse 4.

Rom. 8. 26.

voice was not heard : and when *Hely* thought that she had beene drunken, because he saw her lips mooued, but heard no voice, and told her of it, saying, *How long wilt thou be drunken:* she answered, and said, *Nay my lord, but I am a woman troubled in spirit, and haue poured out my soule before the Lord.* Then he praied vnto God for her, that he would graunt her this petition that she had made in her heart without words : and the Lord did so, and gaue her a manchild, which she prayed for, as her selfe doth afterwards confesse. Thus we see, that God heareth the desire of the heart, when there are no words; as on the contrarie, he careth not for all the words that can be vsed without this desire. After this manner also did *Nebemiah* pray, and was heard : for when he was waiting at the Kingstable (for he was his butler) by reason of the ill newes which he heard of the Church of God a little before, it was perceiued that his countenance was more sad than it was wont to be in former times, and the king asked him the cause of it, seeing that he was not sicke, and said, certainly it was nothing else but sorrow of heart. Then *Nebemiah* told him the cause of it ; and the king most graciously bad him require what he would : and so he desired of him, as it is set downe there. But first of all it is said, That he prayed to the God of heauen : which must needs be thus vnderstood, that he did stoutly lift vp his mind vnto God, according as the time and place did then require, and desired him to blesse him, and to mooue the heart of the king to be fauourable towards him ; for it was not fit for him then to haue kneeled downe, and to haue spoken aloud, and so haue made a long prayer, when the king was at meat : and so he offered vp the desire of his heart vnto God, though he spake nothing, and God graunted it. And this is so vndoubtedly true, that God in prayer looketh to the desire of the heart, that it is said, *That when we know not what to pray, as we ought, the Spirit of God it selfe maketh request for*

for vs with sighes, that cannot be exprest, and he that searcheth the hearts, knoweth what is the meaning of the spirit; for he maketh request for the Saints, according to the will of God. So that when we for paine of bodie or grieve of mind cannot speake one word aright, then the very sighes and grones which are stirred vp in vs, the Lord acknowledgeth, and answereth vs according to them. Therefore we must hearken to the exhortation of the Apostle, and practise that, *Pray alwaies with all manner prayer and supplication in the spirit; and watch thereunto with all perscuerance and supplication*: so that what kind of prayer soeuer wee vse (as he speaketh of all manner prayer) whether long or short, with words or without, publicke or priuat, alone or with others, it must alwaies be in the spirit, and from the heart; and that it might be so, he giueth vs counsell to watch thereunto, that is, to haue an eye to our heart, and to set a watch vpon the affections of our mind, and suffer them not to bee carried away: and this we had need to doe carefully, because else they will too soone wander suddenly before we be aware, as all of vs doe find it to be true by too great experience.

Seeing then that prayer is a worke of the heart, and of the spirit (as we haue heard) and not of the lips and of the tongue so much; euery one that commeth vnto prayer, must especially labour in this one point, that he may bring his heart vnto God, and not to stand so much vpon words. And this must be no barre vnto any to keep them from prayer, to say, I haue no fit words, I cannot vtter my mind well, I haue a good heart, but my speech is naught, &c. For first of all, if we be sufficiently touched with the feeling of our wants, we shall haue words inough to vtter the same: for all experience sheweth, that euery one can complaine well inough to the vnderstanding of men, of any thing wherein they are grieued, be they neuer so simple: as the poorest creature

If we haue good desires, the want of fit wordes must not hinder vs from prayer.

that is, that is pinched with hunger and thirst, can aske bread and meat, and no man need to instruct him what words he should vse in such a case : and if any be oppressed, they cā sufficiently lay opē their wrongs, we see that young children can doe that, and almost naturall fooles. Then assuredly if we had that inward sight and feeling of our sinnes, and of the want of the graces of Gods spirit, that we should haue, we should haue wordes inough to vtter the same vnto God, and to poure out our whole mind vnto him, and to say, Good Lord giue me this, and giue me that. Therefore let vs first labour for that, and then the other will soone follow, that is, let vs haue the feeling of our own wants, and we shall want no wordes in prayer. But say, that wee want words indeed : it maketh no matter one whit, God looketh not to that, but to the desire of the heart : & he heareth that sooner than the other, nay without the other. *Hannah* sayd nothing, spake not a word with her lips, no more did *Nebemiah* (as we heard euen now) but they both prayed in the spirit, and powred out their soules before the Lord : and God heard them. Therefore if we could say nothing at all, nor speake one word, yet if we doe but sigh and grone in our hearts, that shall be as acceptable vnto God, as all the well ordered words in the world. King *Hezekiah* when hee was sicke vnto death, prayed most earnestly vnto God for life, and he added fiftene yeares vnto it: but how prayed he then? and what were his words? he speaketh thus of it himselfe, *Like a Crane or a Swallow, so did I chatter, I did mourne as a Dove*: where he confelleth, that if God had respected his wordes, his paine and feare then was so great, that it was more like the chattering of a Crane, and the confused noise of a doue, than any thing els; yet in his heart he had great desires, and God satisfied them. Let vs pray for our brethren that are visited with the pestilence, that God would giue them their hearts desire, and therefore

For God looketh to the heart.

Isai. 38. 14.

fore that he would put into their minds good and holy desires: and according to those, when they shall be so weake, euen at the point of death, & all the powers of the bodie shall faile them, that he would deale with them in mercy, either for comfort, or for deliuerance, or for both. And so must we labour with our own hearts, that not onely they be free from ill desires, but that they may not be emptie and barren of good; that others may pray for vs, Giue them according to their heart; and we may haue the fruit of their prayers, when our desires shall be good, - and euen then when we shall not be able to speake a word.

Giue thee according to thy heart, Thus he willeth them to pray for him. But what was he? he was a king, and a mightie prince, therefore if any might haue their hearts desire, then he most of all. For what can a king desire, but he shall haue it? if it may be bought for money, if it may be gotten by sea or by land, if it may be compassed by the wit & strength of men. They can desire nothing, but there are ynow that will procure it for them: if they be kings and princes, all at their commaund, and are glad to please them with their desires in all things: what needed he then to be so carefull for this, that he might haue according to his hearts desire, and that they should pray so earnestly for it? was there any need of it? was there any feare of it? if he had bene a meane man, it had bin another matter; or one that could not haue holpen himselfe, nor had had any to doe for him: but all seeke to satisfie the desires of kings, if it be with the hazard of their owne liues. *David* had experience of this himselfe, who when he was in an hold, and the garison of the Philistims was then in Bethlechem, he longed, & said, *Ob that one would giue me to drinke of the water of the well of Bethlechem, which is by the gate.* Then three mighty men brake into the host of the Philistims, and drew water out of the well of Bethlechem, and brought it to *David*; who would not

It seemeth that all kings may soone haue their desires, and so need not pray to God to fulfill them.

2. Sam. 23. 14.

drinke thereof, but powred it out for an offering before the Lord, and sayd, *O Lord be it farre from me, that I should doe this: is not this the blood of the men that went in icopardie of their liues: therefore he would not drinke it.* Thus though he repented him of this rash and foolish desire, yet we see how soone he had his desire, and how ready his men were to satisfie it, euen in a very hard thing, and wherein they did hazard their liues for him. Hauing then so many worthy Captaines as he had, what might not he presume that they would doe for him? and so why needed he to doubt of any of his desires? The like may be sayd of *Ahab* the king of *Israel*, when he desired the vineyard of *Naboth*, and could not get it at the first, whereupon he was greatly displeased, and laid himselfe vpon his bed, and would not eat: How soone was there a way deuised for him by his wife *Iesabell*, to satisfie his desires, though it was vnlawfull? And first of all she comforteth him ouer it, and sayd, *Doeſt thou now gouerne the kingdome of Israel, &c.* as if she had sayd, what, I perceiue thou knowest not who thou art? *Thou art a King, thou mayest haue what thou wilt, one way or other, by might or by wrong, thou needest but desire and haue. Vp, eat bread, and be of good cheere, I will giue thee the vineyard of Naboth, &c.* And then she wrote letters, that he might be accused & condemned of treason, that so it might fall to the king by law, as it did, and as it followeth in that storie. But this is that which principally for our purpose is to be obserued, that she was of this mind, That a king might haue whatsoeuer he desired. And so many foolish people thinke that kings, & noblemen, & rich men, & those that haue wealth inough, they may haue all things after their hearts desire, & so haue nothing to crosse them in their desires: so that if they were in their case, they would liue at their hearts ease, for look whatsoeuer they desired, they would haue, & who should hinder them from it? and so they would set their heart at rest, and liue as merrily as the day is long and broad; and

1. King. 11. 4.

Verse 7.

And so doe many worldlings thinke of themselves, and of others.

and they maruell why others should not do so, and that they should at any time complaine, that they haue not their desire. VVherein they are like vnto that Epicure *Luke 12 16* that is spoken of in the Gospell; whose ground, when it brought forth fruit so plenteously, that he could not tell where to lay it, vntill he bethought himselfe to enlarge his barnes, and then he said to himselfe: *Soule, thou hast much goods laid vp for many yeares, lye at ease, eat, drinke, and take thy pastime*: so that he thought, because he had wealth ynough, that he might haue his hearts desire in all things, and be beholding to none but to himselfe for it, no not vnto God, for he speakes as one that neuer thought of him. But the Lord did disappoint him of it, and said, *O foole, this night will they fetch away thy soule from thee, then whose shall those things be which thou hast provided.* *Verse 20.* And thus will he say and doe to all such foolish worldlings or worldly fooles. For it is added, *So is he that gathereth riches, and is not rich in the Lord.*

But *Dauid* here sheweth, that he was of another mind: for though his desires were neuer so good and lawfull in this action, and he had neuer so many means to accomplish them (as indeed for his desire in warre he had as many as could almost be desired; for he had many worthie captaines, and we read not of any the like, as their courage and great valour is set downe in the Scripture) yet he beleeued, and would haue his subiects to beleue also, that neither himselfe nor they for him could accomplish his desires, but as God should graunt them; and therefore he willed them to pray to God, that he would so doe, saying, *Graunt thee according to thine heart.* This then is that, that from hence we must beleue, that it is God onely, that doth and must accomplish the desires of all men and women, and none is sufficient of themselves to doe it, be they neuer so great and mightie, nor any other for them. And this is the first article of our faith, *That we beleue in God the father al-*

2, Sam. 23. 18.

But only God
giueth to all
men their de-
sires.

Psal. 135. 6.

And this we
must confesse
in all things
that we haue
receiued.

Deut. 8. 17.

Psal. 121.

mightie, maker of beauen and earth; that is, that he made all things of nothing, and doth still bring all things to passe: and therefore as nothing is done without him, so he onely doth all things, as it is said in the Psalme: He hath done whatsoeuer he would, in beauen, and in the earth, and in all the deepes. So that whatsoeuer good any hath desired in time past, if they haue obtained it, they must confesse to the glorie of God, that it was not theselues, or any other for them, but God alone, that gaue the their hearts desire. For though they had these meanes, yet God could haue hindered them all, that they should haue done them no good. And therefore that which Moses forewarned the people of Israel of, when they should come into the land of Canaan, That they should take heed that they did not ascribe any to themselues, but all vnto God, who was the only giuer of the same; is true of all other things, when he saith thus vnto them: Beware lest thou say in thine heart, my power, and the strength of mine owne hand hath prepared me this abundance: but remember the Lord thy God, for it is he that giueth thee power to get substance to establish his covenant, which he sware vnto thy father, as appeareth this day. Where he forbiddeth them not onely proudly to boast of themselues, but not so much as to suffer it once to enter into their thoughts: Say not in thine heart, &c.

Thus did *Dauid* confesse of himselfe, that God had giuen him his desire: & in that Psalme that he maketh of thanksgiuing for the victorie, he teacheth the people to praise God for it, vnder this title, That God had brought to passe his desires: and that he saw his desire vpon his enemies, he ascribeth it neither to himselfe, nor to his worthie captaines, but to the Lord, saying, *Thou hast giuen him his hearts desire.* As if he had said, O Lord, I desired such and such things in my heart, but I could not procure them to my selfe, therefore I prayed vnto thee for them, and I desired others also so to doe; and thou hast giuen

vs the thing that wee desired, and therefore wee giue
 thanks vnto thee for it. And this is that also, which the
 Psalmist saith of the Israelites, whilest they were in the
 wildernesse: they longed for flesh, but they could not
 satisfie their owne desires, though they were neuer so
 many; but the Lord he sent them meat ynough, and so
 did satisfie their desires, *He rained flesh vpon them, as dust, and* *Psalm. 78. 27.*
feathered fowle, as the sand of the sea: and he made it fall in the
middest of their campe, euen round about their habitations: so they
did eat, and were well filled, for he gaue them their desire. So must
 we all say of our selues, for all things that we desire and
 haue, euen our meat and drinke, that it is God that gi- *Euen in our*
 ueth vs our desire. For when as many in the world doe *meat & drink,*
 want, and are pinched with hunger, and doe eat and *wherewith we*
 drinke by measure and by weight, because they haue *are satisfied.*
 not ynough; when as in the meane season we eat and
 drinke of the best, and are well filled: must we not needs
 confesse to the praise of God, that he hath giuen vs our
 desire? For many haue as great desires to these things,
 and yet are in extreame want, and so might wee haue
 beene too, but that God hath prouided better for vs,
 and giuen vs our desires, and denied them vnto others.
 Besides, some that haue much, haue not the heart to be-
 stow it vpon themselves, and so they desire, & haue not:
 and this is one of the vanities of the world that *Salomon*
cōplaineth of, There is one alone, and there is not a second, which Eccle. 4. 8.
hath neither sonne nor brother, yet is there none end of his trauaile,
neither can his eye be satisfied with riches: neither doth he think, For
whom doe I trauaile, and defraud my selfe of pleasure? this also is
vanitie, and this an euill trauaile. Therefore he saith, that this
 is all that a man can haue of all that he possesseth, *To eat chap. 2. 24.*
and drinke, and to take his part of them: and yet to doe so, is the
speciall gift of God, & all haue it not. And to conclude,
 thus doth the Prophet confesse of others, & of himselfe:
Lord thou hast heard the desire of the poore: where, by poore Psalm. 10. 17.
he meaneth the humble and lowly, and so also doe some
 tran-

And in taking
away of this
plague.

We must shew
this faith in
praying to
God to fulfill
our desires.

James 4.2.

translate it, that is, those that are afflicted and humbled that way : so that all men, rich and poore, must confesse, that it is God that must giue them all their desires. And therefore whether we desire health or wealth, long life, or any thing els; or we desire an end of this grieuous calamitie of the pestilence, and that the places where it is, might at the last be set free from it, and that all places might haue their accustomed health, to the comfort of vs all: God alone is he that must giue these things, or els we shall neuer haue our desires.

This doctrine though it be so euident and cleare, as it is, yet few do rightly belecue it : for if they did, then they would doe as *Dauid* did here in the like case, that is, they would in all things pray to God, that he would giue them their desires. But the most part couet and desire many things, and neuer aske them of God; as though they imagined, that they could haue them without him. So saith the Apostle, and chargeth the Iewes out it : saying, *Ye lust, and haue not, ye enuie and desire immoderately, and cannot obtaine : ye fight and warre, and get nothing, because ye aske not.* That is, they trusted greatly for these worldly things, one for one thing, and another for another, and they had a world of desires in their mind, and they enuied also others that went beyond them, and had that which they had not, and they did strue and take all the paines that they could to get more; and yet they had not according to their desire, because they asked not those things of God, who onely could fulfill all their desires. So that if a man beleueeth, that it is God onely, that must giue him all his desires, else he shall desire and desire in vaine, as these did; he must commend his desires vnto God in prayer, that he might so doe : and the want of prayer in all our desires, argueth the want of faith in them. All those then that haue their heads occupied about the world, that they haue a multitude of desires in their mind, to this and to that,
and

and to they cannot tell themselves what; & do not from time to time aske of God, that he would fulfill them, do not rightly belecue that he onely can doe it: but trust to their own wit and policie, to their owne strength and power to themselves, or to some other. And yet God many times disappointeth them of their desires, when they think themselves surest of them; that they might by experience see that in themselves, which they will not heare out of the word: *Yee lust, and haue not, because you aske not.* And that I might applie this to the time present, and to the occasion of our meeting: all men desire, and haue done a long time, that God would stay his heauy hand, and that wee might not thus still heare continually of the death of our brethren in so many places: But none of vs all can haue our desires herein, but as God shall giue it. Therefore let vs pray vnto him, and aske it of him, (as the Apostle willeth vs) and the more earnestly we desire it, the more feruently let vs pray vnto God for it: so will the Lord graunt it vnto vs in his good time; and so shall it appeare, that wee doe not onely say in word, but beleue in heart, that he onely can giue vs our desire. And let vs remember for the further humbling of vs, how many desires wee haue had in our mind in time past, and neuer thought vpon God, or sought to him for the accomplishment of them: and so no maruaile if we haue mist of many of them; for God thereby hath punished our vnbeleefe, that we did not by prayer (the fruit of faith) acknowledge that hee was the onely giuer of all our desires: yea and that we haue desired many great things, and such as haue concerned vs verie much, and yet haue not asked them of God, and therefore worthily haue gone without them.

And namely
our desire to
haue the
plague taken
away.

And seeing God giueth all men their desires, and we must pray to him for them; it behooueth vs to liue well, and to serue him, and to desire nothing but good con-

Z

tinually:

Prover. 10. 24.

What we must
doe, that God
might fulfill
all our desires.

tinually : that so he may from time to time giue vs our hearts desire, euen as *Dauid* did here. And then God hath promised to giue vs our desire, as *Solomon* saith, *That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.* VVhere he saith, that the wicked shall be so farre from hauing their desire, that euen that very thing which they feare most, and would most willingly escape, God will bring vpon them : but hee will giue the righteous man his desire. So that if we serue God, and doe liue well : then he will giue vs all our desires, that is, so farre as they be good, and agreeable vnto his will. And thus also is a righteous man described in the word of God, namely, That he is a righteous man, and she a righteous woman, that hath good desires: and so farre God will fulfill them. Therefore that we might pray in faith vnto God for all our desires, we must liue righteously, and looke that all our desires be only good. For though he doth sometime giue the wicked their vngodly desire, and that in many things, as we haue seene it in *Ahab*, and *Iesabell*, and might haue seene it in many more; yea they haue more than their hearts desire: yet it is no blessing at all, but a punishment of God vpon them, to be giuen vp to their owne lusts, to desire euill things, and then to haue their desires: though (I say) he dealeth thus often with the wicked, yet no man can pray for any such thing in faith; neither can he looke for it at Gods hands: and if it should come vnto him vnlooked for, he cannot take it as a blessing from God. VVe are rather to pray, that in all our wicked and vngodly desires he would crosse vs, and neuer suffer vs to thrine in any of our vnlawfull desires: and that shall be a great blessing of his vpon vs, to haue our vngodly desires denied vnto vs. But we shall find it to be true by all experience, that when we haue liued in the best course, and haue had most godly desires, then the Lord hath most often and soonest fulfilled them: so this must teach

teach vs to liue well, and to desire good things of God, that he may still fulfill them.

And the rather that we might beleue, that God only can and doth fulfill the desire of all men: we must consider that he can also, and doth many time hinder them from their desires: that though they haue had neuer so great a desire to a thing, yet they could neuer obtaine it. And this is threatned to the vngodly, as a punishment from God, that they shall not haue their desire: *He shall gnash with his teeth, and consume away, the desire of the wicked shall perish.* And all experience doth shew, that many times he hath frustrated the desires of the wicked. As the desire that *Haman* had to root out the Iewes; that *Achitophell* had to ouerthrow *Dauid*; that *Isabel* had to take away the life of the Prophet *Eliab*; that *Pharao* had to oppresse the Israelits with cruell bondage, and to keepe them still in his land; that king *Herod* had to kill *Peter*: how was he disappointed of his purpose, when he thought all was sure? for *Peter* was in prison, & the night before that he thought to haue brought him out to the people, he slept between two souldiors, bound with two chaines, and the keepers before the dore kept the prison, so that it seemed all was sure ynough: but God sent an Angell, and deliuered him out of the hand of *Herod*, and from all the waiting for of the people of the Iewes, and so disappointed them all of their vngodly desires. And all the enemies of *Dauid* that sought to keepe him from his kingdome, wherof he complaineth, *Why did the Heathen rage, and the people murmur in vaine, &c.* God did laugh them all to scorne, and would not suffer them to haue their desire of him, but said, *I haue set my king vpon Sion, in ne holy mountaine*; as if he had said, hee shall be king in despight of you all. How were all the great and mightie tyrants, and cruell persecuting emperours disappointed of their diuellish desires to destroy the poore Christians? So that though they were many,

God can hinder men of their greatest desires.

Psal. 112. 10.

Hester. 3. 6.

2 Sam. 17. 2.

1. King. 19. 2.

Exod. 5. 7, 8.

Act. 12. 6.

Verse 11.

Psal. 2. 1.

and their persecutions extream and very long, enduring certaine hundred yeares; yet therein they so little preuailed, that the number of them still encreased: whereupon arose that prouerbe, *That the blood of the Martyrs is the seed of the Church*, that is, the more that they did put to death, the more did rise vp in their stead. So that the two last cruell persecutors being tyred with the slaughter of the Christians, and fretting at this, that they could not haue their desires of them; in great discontentment gaue vp their empire, and led a priuate life. VVhat should I speake of the Papists, and of their holy league, who were not yet able to satisfie their desire against the professors of the Gospell, in that wicked practise which began at the bloodie massacre in Fraunce? And how were all that crue of Papists disappointed of their wicked desires in the end, here in England, by the death of *Queene Marie*? And what should I say of some of those bloodie blasphemous persecutors, who so greedily desired the death of Gods Saints, that they openly threatened, that they would see them burnt; but themselves by a sudden death of the hand of God, were taken away before their blessed martyrdom. So that all the wicked, be they neuer so many and mightie, they cannot haue their desires alwaies, but God can hinder them as it pleaseth him, that onely must giue to all men their desires. Therefore when men threaten that they will haue their wils of men, and they will doe so and so, as *Lamech* did, saying, *I will slay a man in my wound, and a young man in my hurt*, that is, if any man touch me, I will doe so and so vnto him: we see, that they must first aske God leaue, or els they shall neuer haue their desires. Nay *David* hath taught vs to pray in faith against all the vngodly desires of wicked men, *Let not the wicked haue his desire, O Lord, performe not his wicked thought, least they bee too proud. Selah.*

1. King. 19. 2.
Gen. 4. 23.

Psal. 140. 8.

The

The fourteenth Sermon vpon the fourth verse.

*And graunt thee according to thine heart, and
fulfill all thy purpose.*



Hat which should haue beene added the last day concerning the former part of this verse, is this: That whereas we haue heard alreadie, how we ought to shew our faith in this point, that we belecue that God can and doth giue to euery one their hearts desire, by praying vnto him beforehand for euery thing that we doe desire: Now it remaineth further to consider, That if we do belecue indeed, that God only doth giue to all men their desires, and that without him they cannot haue them; then we must declare this faith of ours, after that we haue our desires, by acknowledging, that for all things which we haue desired in the whole course of our life, and haue had them, that we are wholly beholding to the goodnesse of God for them, and so praise his holy name for the same. For if we desire any thing of a mortall man, and he bestow it vpon vs, we are bound to confesse so much, and to be thankfull vnto him for the same: then much more vnto God, who moued the heart of that man towards vs, and made him an instrument of his goodnesse vnto vs, to fulfill our desires. And thus doth *Dauid* euen for this very thing, confessing openly, that God had satisfied his desires, when he saith, *Thou hast giuen him his hearts desire, and hast not denied him the request of his lips*: where hee speaketh of himselfe, and made that *Psalme* as a forme of publicke thanksgiv-
Wee must
praise God for
all our desires
that haue ben
fulfilled.

But most men
faile greatly in
this praise.

Luke 17. 12.

uing vnto God for giuing him his desire in the ouerthrow of his enemies. VVe in our time haue desired many things in our hearts, and we haue not been disappointed of our desires: but haue we in all of them so considered God to be the author of them, that we haue giuen thanks vnto him for the same? If we doe rightly examine our selues, and call to mind the time past, we shall find, that for many things for which we haue prayed, *O Lord giue me according to my heart*, we haue not returned with this thankfull confession, *O Lord thou hast giuen me my hearts desire, and hast not denied me the request of my lips*. And this is that that our Sauour Christ complaineth of in the Gospell, That when ten lepers did meet him, they stood a farre off, and all of them lift vp their voices, and said, *Iesus master haue mercie on vs*: and all of them were healed. But one of them when he saw that he was healed, turned backe, and with a loud voice praised God, and fell downe at his feet, and gaue him thanks: And Iesus said, *are there not ten cleansed? but where are the nine? There is none found that returned to giue God praise, saue this stranger*. Thus though all of them had a great desire to be cleansed of that foule disease, and did crie out earnestly vnto Christ for it, yet but one of them did testifie his faith, that he had receiued this benefit of Christ. And this is a common fault in the world, that scarce one among ten, when they haue their desires, and that of God, and when they haue asked the same of him, that are mindfull to giue thanks vnto God that gaue them their desire. Many in their wants come to Christ, and say *Miserere*, to haue their desires satisfied; but few afterwards returne with *Alleluia*, to giue praise vnto him for the same. This is that then, which the Psalmist not without iust cause so often & so earnestly calleth vpon men for, and all sorts of men: That when they haue bene in great affliction some one way & some another, and so for their reliefe and comfort, they haue desired this and that according to their seuerall estates; that
when

when God hath deliuered them, and giuen them their desire, they would as well by giuing thanks vnto him declare, that they belecue that he onely did satisfie their desire, as they did before by praying vnto him. For hee saith, *That some haue bene in captiuitie, and scattered into the enemies land, and there they haue wandered in the wildernesse and desert out of the way, & found no citie to dwell in; both hungrie and thirstie, and their soule hath fainted in them. Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse. Let them therefore (saith he) confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men: for he satisfied the thirstie soule, and filled the hungrie soule with goodnesse.* VVhere he prouoketh them to be thankfull, acknowledging of the goodnesse of God with prayse, when they haue found by experience how he hath satisfied their desires; and would haue them shew that they beleue, that God gaue them their desires, by a thankfull acknowledging of the same. And so afterwards in the same Psalme he speaketh of others, whereof some are deliuered from sicknesse and from death, and some from prison and yrons, and some from extreme hunger; and all these according to their owne desire: for he saith of all them, *Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse:* and would haue all of them likewise confesse, to the glory of God, and the good of others, That God had giuen them their desire: when he saith thus, *Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men: and let them offer sacrifices of prayse, and declare his workes with reioycing: and let them exalt him in the congregation of the people, and praise him in the assembly of the Elders.* VVhere we see, that though he confesse that all of them in their seuerall troubles doe cry vnto God for helpe, as beleeuing that he onely can giue them their desires: yet he doth not say, that all after their deliuerances doe declare their faith in Gods prouidence, by giuing him thanks:

Psal. 107. 3.

Verse 13.

Verse 21.

Verse 23.

So must we do
when he shall
giue vs our
desires, in ta-
king away the
plague.

Psal. 91. 6.

thanks : but this he exhorteth them vnto, and wisheth that it might be so, saying, Let them therefore confesse before the Lord his louing kindnesse : or, oh that they would thus doe. Shewing that though it be mens duty, yet many of them are so farre from it, that it is rather to be wished and desired, than to be looked for at their hands. Therefore if it shall please the Lord to be mercifull vnto vs, and this way to giue vs our desire, by taking away this grieuous rod from our backes, and causing this pestilence to cease, which hath a long time walked in the darkenesse, and destroyed at noone day ; and of which there hath fallen a thousand on the one side, and ten thousand on the other : we must remember to bee thankfull vnto him for it, and let him haue as many prayes from vs for giuing vs our hearts desires, as now he hath prayers for it : and let vs remember it the rather, because we are more prone to crie vnto God in our troubles, as others haue done, than we are afterwards to confesse his louing kindnesse, and his wonderfull works before the sonnes of men ; and to exalt him in the congregation of the people, and to praise him in the assembly of the Elders, as we haue heard euen now out of the Psalme. And let vs be heartily sory that for so many desires of ours, both for soule and body, for our selues and ours, we haue bene so vnthankfull ; which might iustly moue him to abridge vs now, and to cut vs short of our desire in this thing, which doth so greatly concerne the good of vs all, and of many thousands of our brethren. And this is that, which we haue to obserue out of the first part of this verse.

Fulfill all thy
purpose or
counsell.

The second followeth after this manner : *And fulfill all thy purpose.* This latter part of the verse conteineth almost the very same petition that the former did, sauing that here is somewhat more, namely, that whereas men, when they haue a desire vnto a thing, and would faine haue it, they begin to bethinke themselves how
and

and which way to accomplish it : and then taking counsell with themselves or others, they deuise and determine to doe so and so : as *Dauid* might doe in this case. This counsell of his and purpose, whatsoeuer it was, he willeth them to pray to God for him, that he would fulfill, that so he might haue his desire, and Gods prouidence might be serued thereby. This word, Purpose, the most and the best doe translate, Counsell. And so the meaning of it is, that whatsoeuer he should aduise himselfe to doe by good counsell, for the effecting of his desire, and whatsoeuer things he should put in practise vpon mature deliberation to that end : that that counsell and those meanes God would blesse, and giue a good successe vnto, and so bring the thing to passe. So that we see with what humilitie and distrustfulnesse of himselfe he speaketh, acknowledging his owne insufficiencie to be so great, that hee was so vnable of himselfe to bring to passe his owne desires, though they were good, and in a lawfull cause ; that when he had taken the best counsell for it, yet that should be in vaine and altogether frustrate, and doe him no good at all, vnlesse God blesse it. Therefore here he prayeth vnto God for his blessing vpon his consultations, and good purposes, and desireth them to help him with their prayers therin : both that God would direct him to those meanes that might best serue his prouidence, and that he would giue good successe vnto the same ; and that he might not fall into any vaine courses, or as it were crooked wayes, which the Lord did not purpose to worke by. This then must pull down the high minds of those proud conceited men, who thinke so highly of themselves and of their owne wit, that they presume that for euery thing they are all sufficient of themselves : for in all matters that shall befall them, they can tell presently what to doe, they can tell how to aduise themselves sufficiently, they haue counsell ynough at home, and so can bring all their

They aske of
God good
counsell, and
the successe of
the same.

1. Sam. 18. 30.

matters to passe. For though I graunt it to be true, that it is a great blessing of God vpon any, that in time of need they know what is to be done (for many times for want of good counsell men are in doubfull matters greatly perplexed, and almost at their wits end :) yet they must thus thinke, that when they haue the best aduise that can be from theselues or others, yet the successe of it depends only vpon the blessing of God; and so they must seeke vnto God for it, as *Dauid* doth here, though he was very wise of himselfe: For it is sayd of him when he was but young, *That when the princes of the Philistims went forth, at their going forth to warre, he behaued himselfe more wisely than all the seruants of Saul; so that his name was much set by.*

Jere. 9. 23.

God onely
establissheth
and ouer-
throweth mens
counsels.

2. Sam. 16. 23.

Chap. 17. 14.

And for the repressing of this foolish presumption of our owne wisdom, to be able to bring all matters to passe, the Prophet *Jeremie* giueth a good lesson, saying, *Thus saith the Lord, let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches: but let him that glorieth, glory in this, that he vnderstandeth and knoweth me.* For though a man haue wisdom to deuise, strength, and riches to bring to passe, (and where these three concur there is likelihood of great matters) yet euen then God onely bringeth the purpose to passe. For either we shall not resolute vpon the best, or take good counsell when it is giuen vs, or if we doe, God can destroy it. This we see to be true in the counsell of *Achitophell*, who was one of the wisest men of his time, in so much, that that which he counselled, was like as one had asked counsell at the oracle of God: when in the conspiracie of *Absalom* he gaue counsell one way, and *Husbai* the Archite gaue counsell another way; though the first counsell was best at that time, yet it was not followed: but all of them sayd, *The counsell of Husbai is better than the counsell of Achitophell*: For the Lord had determined to destroy the good counsell of *Achitophell*.

pbell, that he might bring euill vpon *Abſalom*. Thus we may here learne that it is in God onely to ouerthrow or to eſtabliſh the counſels of men, euen of the wiſeſt, according as he is purpoſed to doe good vnto, or bring euill vpon them. So was it alſo in the dayes of King *Reboboam* the ſonne and heire of *Solomon*, when in the beginning of his raigne the people came vnto him with this petition, *That he would make the grieuous yoke which his* 2.Chron.10.4. *father had put vpon them, lighter, and they would ſerue him* : and he bad them depart for three dayes, and then come againe for an anſwere : and in the meane time he asked counſell of the wiſe, auncient, experienced men, which had ſerued his father; and they gaue him good counſell, that he ſhould yeeld to them in this requeſt : and he after conferred with the young men, who had bene his pages and brought vp with him, and they gaue him ill counſell, (as appeared by the ſequell) That he ſhould take it vpon him like a king, and ſpeake roughly vnto them : and ſo he did, refuſing the good counſell of the auncient men. And thus though their counſel was good, God did not fulfill it ; and though it was offered vnto him, he did not take it ; becauſe the Lord would bring that vpon *Solomon*, which he had threatned by *Ahiiah* the Prophet, *That for their idolatrie, ten tribes ſhould be rent away* 1.King.11.31. *from his kingdome, in the dayes of his ſonne* : as alſo came to paſſe : for when they heard the anſwere of the king, ten tribes fell away to *Ieroboam*, and could neuer be recovered. So that whenſoeuer we determine to doe any thing, as we ought to take counſell, and doe nothing raſhly and vnaduiſedly, as many doe (for then we ſhall thriue thereafter :) ſo we muſt alſo belecue that God muſt bring all things to paſſe, and ſo pray to him for it continually. So that all men when they haue the beſt counſell in the world, if it were as good as *Achitophels*, they muſt ſeek to God by prayer for his bleſſing vpon it, if they will haue things to thriue & proſper with them.

When we haue
taken the best
counsell, we
pray to God
for the suc-
cesse of it.

Heb. 3. 6.

Chap. 5. 14.

And this is true in all things : as if we haue to deale with men that seeke to oppresse vs any wayes, we must take the best counsell that we can to defend our selues, and then pray to God, that hee would bring things to passe : otherwise our owne counsell and purpose shall doe vs no good against their oppressions. So was it in the time of the Iewes captiuitie, when *Haman* for malice that he bore vnto *Mordecai*, sought his destruction ; and because his malice was vnsatiable, he thought it too litle to lay hands vpon him onely, but because they had shewed him the people of *Mordicay*, he sought to destroy all the Iewes at once that were throughout the whole kingdome of *Ahasbuerosh* : & to that end vnder the colour of the kings profit, he gat a decree to be sealed with his signet, That vpon such a day all of the should be rooted out & destroyed, both young & old, women & children. This seemed vnto him very good pollicie to bring his purpose to passe ; and when the posts with the kings letters were sent out into all places, he might haue thought himselfe sure of it : but God did not prosper it, and so it came to naught, and his purpose was disappointed, because God did not fulfill it. And afterwards when *Zeresh* his wife & all his friends gaue him this counsel, That seeing he was in so great fauor with the king & the queen, as to be inuited with the king vnto a banquet which the queene had prepared, and none but he was inuited ; that he would make a gibbet of fiftie cubites hie, and in the morning when hee went vnto the king, that he would speake vnto him, that *Mordecai* might be hanged thereon ; and then he should goe ioyfully with the king vnto the banquet. And that also pleased *Haman* well, and he purposed to doe so. But this tooke no place neither, because God did not prosper it, but contrariwise himselfe was hanged on it by the commaundement of the king : and thus he could not bring his purposes to passe, because God did not fulfill them. But on the other side,

when

when *Hesler* and *Mordecai* did heare of this wicked decree, and did aduise with themselves what was best to be done for the safegard of the life of the Iewes; and at the last did resolue vpon this, That the queene should goe Chap. 4. 8. into the king, and make supplication for her people: and she did so. This good counsell, and the successe thereof, they commended vnto God in prayer, yea in fasting and prayer, three daies and three nights together; and this God blessed, and brought it to passe: so that they had libertie from the king, both to stand for their owne Chap. 8. 11. liues, and to destroy all the power of the people that vexed them, both children and women, and to spoyle their goods: and they did so. And truly, if all men in all controuersies which they haue with their aduersaries, would first take good counsell, according to Gods word; and then acknowledge, that the successe of it is in Gods hand, and pray earnestly vnto him for it: they might prosper more in their suites at the law, than they doe. But because they neglect this, and for the most part seeke for craftie counsell, such as hath no promise of Gods blessing, because it is contrarie to the law of charitie; and then in such cases they neither doe nor can pray to God for his blessing vpon it, that he would fulfill all their counsell: therefore it is not so. And thus we see, why some are ouerthrowne in their good causes: namely, they seeke not to God, that he would fulfill all their counsels, but thinke themselves sufficient without his blessing, and so God leaueth them to themselves, that by experience they might see it to bee otherwise. Therefore let vs profit vnto our dutie by other mens harmes.

Furthermore, whereas *Dauid* was a king, and now gone out to warre, and willeth the people at home to pray to God for him, *That hee would fulfill all his purpose and counsell*; wee must vnderstand thus much, that as he was wise himselfe, so he had his counsell both for

We ought to pray that God would blesse the consultations of the king and his counsellors.

Especially all consultations in the Parliament house,

warre and for peace, as all kings haue; and they were to aduise him in euery action what was best to be done: yet he rested not in that, but desireth the people, that they would pray, That God would fulfill all, which by his grace they should determine: and they did so. So must we doe for the kings highnesse. And though he be godly and wise himselfe, and hath many worthie noblemen of his most Honourable priuie Counsell, who are of great wisdom and long experience: as they must not rest in their owne deuices, but commend them vnto God in prayer, and desire others also that are about them, that they would doe so; and by this meanes might they greatly prosper: so is it our bound dutie to pray vnto God for them, that he would blesse their consultations, and bring them to passe, for the good of his Church, and profit of this realme. And as they doe weekly meet at the Counsell table, and sometime oftner, for matters of State; so we should continually commend them to God in all our prayers: so shall we haue the benefit of our owne prayers, when God shall fulfill the good things that they purpose. And as we ought to doe thus alwaies, so especially against the Parliament, we should pray that God would fulfill all the good purposes of that great assembly, for the rooting out of Poperie, and all remnants of superstition, and all other abuses, and for the establishing and enlarging of the preaching of the Gospel, and all other good orders in all places. Otherwise we see, that good counsell may be giuen, but not followed; and if it be, yet not brought to passe: and so there shall not that good be done that might, and which many good men in the Parliament house intend. Therefore as we desire to enioy the common benefit of our time, so let vs pray, not onely for the King, but for all our gouernors in the Church and Commonwealth, That God would fulfill all their purposes.

Then ought we much more thus to pray for our selues,

selues, if we were a great deale wiser than we are ; for
 when we haue taken the best aduice, and thereupon do
 things to one end, they may fall out to another, yea And all our
 cleane contrarie to that which we purposed, and so we own counsels
 shall be disappointed. As for example, in matters of ma- and purposes.
 riage (which is an ordinarie thing) some think to ioyne
 themselues or their children in alliance with such and
 such, hoping thereby to aduance their houses: but it fal- As in matter
 leth out otherwise, and by that meanes they come to ru- of mariage.
 ine, and so God doth not fulfill their purpose . And this
 was the very case of king *Iehoshaphat*, who ioyned him- 2.Chron.18.1.
 selfe in affinitie with *Ahab* king of Israel, by ioyning his Chap.21.6.
 eldest sonne *Iehoram* in marriage with his daughter : and
 though *Iehoshaphat* had riches and honour in abundance,
 yet the king of Israel was greater than he, as hauing
 more tribes and people to rule than he, and so his king-
 dome much bigger : yet that was the cause of the ouer-
 throw and vtter ruine almost of his house. For, to say no-
 thing of this, how *Edom* presently rebelled, and fell away
 from him, and made a king ouer them ; nor how *Iehoram* Verf. 8.
 fell into idolatrie after the manner of the kings of Israel,
 and compelled the people thereunto ; for which he Otherwise
 came to a miserable end, being sicke of sore diseases, so they may fall
 that his guts fell out at the end of two yeares : all his out to a clean
 children afterwards were slaine by the Aramites, sauing contrary end.
 the youngest, whom they made king in his fathers
 roome : and this man *Ahaziah* was slaine by *Iehu* : and it Chap. 22.7.
 is said, that his destruction came of God, in that he went
 to *Ioram* his fathers brother by marriage, being the sonne
 of *Ahab* : for when he was come to him, he went foorth
 with *Iehoram* against *Iehu* the sonne of *Nimsbi*, whom the
 Lord had annointed to destroy the house of *Ahab* . And
 so doth it fall out with many in this kind, euen in our
 daies, when they doe not commend their purposes to
 God in prayer, to direct them, and blesse them : as *Ieho-*
shaphat, though a good man, yet in this action had not his
 direction

But it fell out
well in the
marriage of
Izaak.

Gen. 24 7.

Verse 42.

Verse 63.

So is it in all
matters for
the world.

Psal. 127. 2.

God can alter
all mens pur-
poses.
Gen. 37. 14.

direction from God, neither is it set downe in the text, that he sought it of him. But it succeeded more happily with *Abraham*, who when he sent his seruant to prouide a wife for his sonne *Izaak*; as he did direct him in the right way, and assured him of good successe by the promise of God, saying, *That he would send his Angell before him*: so this man his seruant prayed vnto God, that he would prosper him, *O Lord, God of my master Abraham, if thou now prosper my iourney which I goe, &c.* And *Izaak* also, for whom this marriage was sought, did not neglect to pray vnto God for good successe, and to fulfill his fathers good purpose towards him: for it is said, that whiles his fathers seruant was in his iourney, he went out to pray in the field toward the euening: and so God did heare all their prayers, and gaue good successe to this purpose of marriage. So is it for matters of the world, a man thinketh to enrich himselfe, and therefore he mindeth to buy & sell, or to take a farme, or to deale in marchandise, &c. and euen the same things turne to his vtter decay: and by that meanes they find it to be true, *That it is in vaine to rise vp early, and to goe to bed late, and to fare hardly*: for either in them they shall not prosper, or els there shall come some great losse that shall hinder them; that they might learne by experience to commend all their purposes to God in prayer. Therefore whatsoeuer good we purpose either for our selues, or for our children, or for our friends, let vs pray heartely vnto God to fulfill them; els we may purpose one thing, and God by the same meanes that we vse, shall bring to passe another. And how God can alter mens purposes, we see it in the example of *Iacob*, and of his children. He sent his sonne *Ioseph* into the fields to his brethren, who were there keeping of his sheepe, with this errand, *Goe see whether it be well with thy brethren, and how the flockes prosper, and bring me word againe*. Thus we see what he purposed in sending him forth. But when he came among them, they sold him

him into another countrey, and sent his coat home to his father dipped in blood, as though he had been slaine with some wild beast: so *Iacob* was disappointed of his purpose. And so were the brethren of *Ioseph* also: for first of all, they sought to kill him, and after they sold him for a seruant, that he might neuer be aboue them, according to that which God had shewed him in dreames: but by this meanes he came into *Ægypt*, and there in processe of time he was made ruler of the whole land: and in the time of famine his brethren came thither to buy corne, & bowed before him, & did him great reuerence, when they knew it not: and so Gods purpose was established, and not theirs, who had sent him thither beforehand for their preseruatiō, as himselfe afterwards Chap. 48.5. doth confesse vnto them.

The like may be said of our owne iournies: A man As when they shall purpose such a thing, to goe to such a place at such purpose any a time, and either things shall so fall out from day to journe, day, that he shall not compasse it, and so it shall still be deferred against his will; or els when he doth go, things shall fall out otherwise with him, than he thought, and so he shall goe to another end than he purposed at the first. And this the Apostle *Paule* by good obseruation confesseth of himselfe, *That he had a long time purposed to Rom. 1.10. come to Rome, that he might preach the Gospell there to them, as he had done vnto others*: yet he was put off from the execution of this purpose many yeares, and at the last he cometh thither; but after another manner, and not as he looked for: for he was sent thither as a prisoner, and was caried by force, he being compelled beforehand by the malice of the Iewes (who sought to kill him secretly, and fortie men had bound themselues with an oath *Act. 23.12.* to doe it) to appeale vnto *Cesar* the Emperour of Rome. Let vs therefore submit all our purposes to the will of God, and desire him to haue them fulfilled, God.

Rom. I. 13.

Else he can
crosse and pu-
nish vs in
them.

Num. 23. 7, 8.

Num. 31. 8.

so farre forth as it pleaseth him, as *Paule* did, praying, that at one time or other he might haue a prosperous iourney by the will of God to come vnto them: and when we see that it is not his will (as *Paule* sayth, he was hetherto letted) let vs be contented to stay at home, and to be crossed in our purposes. And yet if our desires be good, let vs continue in them, and pray as he did, that at one time or other we might haue a prosperous iourney by the will of God. And let vs not be so obstinately set vpon any thing (as the manner of some is) that we should be restlesse, when we haue not our mind and purpose in euery thing: for then if we be headstrong, as the Lord can hinder vs whether we will or no; so if we will needs doe according to our owne purpose, we shall find, that all things shall not fall out as we looked for. And this we see plainly in the example of *Balaam* the forcerer, who would needs goe at the request of *Baalack* king of Moab, in hope of great gaine and preferment that was promised vnto him, to curse the Israelits, and so to root them out by his enchantments. The Lord did sufficiently shew him (by the course of his prouidence, and ill successe that he had in the way) that it was not his will that he should goe; yet he would needs goe on. But when he came there, he was driuen to doe cleane contrarie to his purpose, euen to blesse them, though he sought diuers times, and set his diuinations to curse them: whereupon the king of Moab was greatly angry with him, and it is most like that he lost his reward, and so he was disappointed of his purpose in this iourney, where he was not contented to be ordered by the Lord, but would go (as it were) against his will. And in his returne home he was slaine in battell by the Israelites. Thus when he thought that he had had his purpose, then did he most of all misse of it, because God did not fulfill it.

Therefore when we purpose any thing, and haue taken counsell for it, and haue also very good meanes to bring

bring it to passe, let vs pray vnto God, that if it be his holy will, he would fulfill it. And in matters of great moment, let vs not content our selues with our owne prayers, but desire others to pray to God for vs, as *Danid* did here desire the people thus to pray to God for him, *The Lord graunt thee according to thine heart, and fulfill all thy purpose*: so may we speed well of our purposes, as he did. And when we haue purposed so and so; and it hath fallen out otherwise, not according to our purpose, (as in many things often it doth, and they that are wise to obserue things, shall soone perceiue it) it is to teach vs to depend vpon Gods prouidence, who onely bringeth all things to passe, according to his owne decree; and let vs make that good vse of it. That when we see, how in disappointing vs of our purposes, the Lord hath sometimes provided better for vs than we had purposed our selues; we might be thankfull vnto him, and learne thereby in all things to depend vpon him, who hath so greatly shewed his care ouer vs, and not to trust too much to our selues. As we must needs confesse, that in many things the Lord hath thus dealt with vs. But if things fall out worse with vs, than we had purposed, (as sometimes also it doth) we see how God can hinder vs of our best purposes, that so we may alwaies in them pray vnto him, that he would blesse them. And let vs for all our life past and for all things that haue befallen vs in the same, acknowledge and confesse, as the truth is, to the glorie of God, & our own cōfort, That whatsoeuer good we haue purposed for our owne benefit, or the welfare of others, and it hath so come to passe; that it was God only, that did fulfill them, whatsoeuer the meanes were: for both they and the successe of them were of him, and so let vs be thankfull vnto him for the same. And let vs not ascribe them either to our good fortune and chance, as though things fell out vncertainely, we know not how: neither to our owne wit and policie, to our own strength

How we shold
profit, when
we are disap-
pointed of our
purposes.

1

2

And whē they
be fulfilled.

1

and power, although we were sufficient in our selues: as many are too ready to say, I may thanke my good fortune for such a thing, or I may thanke my selfe for it, or my wit, or my hands for this that I haue: but let vs thanke God, who onely bringeth to passe the purposes of all men. So shall we for the time to come learne to depend vpon him for our selues and for all ours, beyond that that we can see; when as we remember how for the time past he hath prouided better for vs, than we had purposed, or could haue done for our selues. VWhereas when it is otherwise, God looseth his praise, and we the fruit of his fatherly dealing and mercifull prouidence towards vs. And this is that that we haue to obserue out of the fourth verse.

The fifteenth Sermon vpon the fifth verse.

That we may reioyce in thy saluation, and set vp our banners in the name of our God, when the Lord shall performe all thy petitions.

The meaning
of the fifth
verse.



Ere the first part of the praier is continued and ended; I meane the petitions, which the people make for the king: where they shew why, and wherefore they are so desirous, that God would thus heare and defend him; namely, that so not only he, but all they, euen the whole Church of God might reioyce in that saluation that God should bestow vpon him. For they spake before of the king, and for him they did pray, and so this word (*thy*) is to be referred vnto him: and they meane that defence and safegard that God should

should bestow vpon him and his armie. VWherein they weretaught to acknowledge themselues to haue a part in the affaires of the king, were they prosperous or vnprosperous; as all subiects must thus thinke of their kings and princes. This word (*reioyce*) others doe translate, sing, of thy saluation: which is all one in sense, sauing that the one is the cause, and the other is the effect. For ioy often causeth singing: and singing commonly argueth ioy, as the Apostle saith, *Is any among you merrie, let him sing.* Iam 5.13. VWhat then would they sing? of the saluation and defence of their king: and so they meane, that they would praise God for it. And thus the end of their prayer is, the glory of God: that they reciuing so great a benefit from him in the person of their king, might be so affected with ioy, that they might sing forth publikely the prayse of God for it: as afterwards they did. And this they expresse more fully in the next words, when as they say, *And set vp our banners in the name of our God, &c.* that is, That we thus hauing the victory, and triumphing ouer our enemies, might as conquerors, not onely inwardly reioyce, but outwardly declare it; not to our owne prayse, or the prayse of our king so much, but to the glory of the name of our God. VWhen he shall fulfill all thy petitions (as it followeth in the text) namely of the king, for whom they pray. So that here still they pray God to graunt all his petitions; but they bring this as a reason to moue him thereunto, or to confirm their owne faith, that he will so doe; That they might haue cause to praise the name of God. And so they shew before hand, what they mind to doe, when God shall thus blesse the king and his people, namely, they will by all meanes praise and magnifie the name of God, as the onely authour of it.

So that here they shut vp all their petitions with a publike profession of the inward desire of their hearts: saying that they seeke and aske all these things of God, The end of all our petitions should be the glory of God.

for the glory of his name. VVherein they were taught rightly to pray, and so God did heare them, as he will doe all those that thus pray: for this should be the principall end of all our prayer, and of all things that we aske in them, That God may be prayesd; that is, that his goodnesse, mercy, wisdome, power, iustice, and truth, might be knowne, and so he haue the whole glory of all his workes, and of all his gifts; when hee is not onely acknowledged to be the authour of them, but loued serued and prayesd for them. And this our Sauiour Christ hath taught vs in that forme of his, that must be the paterne of all formes; in all our prayers principally to respect the glory of Gods name, when he willeth vs to begin thus, *Hallowed be thy name*: and so after to desire all other things, as they may stand with that. And lastly to referre all vnto that, when we say, *For thine is the kingdome, the power, and glory, &c.* ascribing to him the prayse of all, and in all desiring, that his kingdome, power, and glory might more & more be knowne and set forth. Thus haue the seruants of God prayed, and haue obtained great things, when they haue desired them for the glory of God. As *Hannah* that godly woman, when she had bene barren a long time, prayed to God for a child: but she did it not as a natural woman in any carnall respect, that she might leaue a posteritie behind her, but for the glory of God; and therefore she vowed a vow to God before hand, *That if it were a man child, she would giue it to God all the dayes of his life, and no razor should come vpon his head*: that is, she would consecrate him to the seruice of God, and make him a *Nazareite*, to be seperated to God, after a speciall manner. And as she did this way sufficiently shew, that she sought not her selfe in it, but God: so afterwards she did it much more in praying God for it, and in performing her vow; when shee brought him to the house of the Lord in Shyloh, so soone as shee had weaned him, and there left him

Mat. 6. 9.

Verse 13.

So did *Hannah*
pray for a
child.

1. Sam. I. II.

Chap. 2. 18.

him with *Hely* the priest : whereby it came to passe, that he ministred before the Lord being a young child, girded with a linnen-Ephod. Thus she was contented to depart from him so soone as she had him, whereby shee declared, that in her petition she respected Gods glory more than her selfe. And thus if any desire children, not so much to vphold their name, as to inherite their lands and goods, or to serue God in the Church and commonwealth, and to be instruments of his glory, and determine to bring them vp thereafter ; they might both bee blessed with children aboue the course of nature, and in them aboue the common sort, as this woman was in her sonne *Samuel*, who proued a very rare man, and singular prophet.

King *Solomon* when he prayed for wisedome, vseth the same reasons to persuaide the Lord, and to confirme his owne faith, namely, That whereas God had made him king in his father *Dauids* rounge, and that ouer a great people, therefore it would please God to giue him wisedome, that he might be fit to serue him in that place whereunto he had called him, by being able to iudge both good and euill. Thus he propoundeth the glory of God in his calling before his eyes, when he asked this ; and it so pleased God, that he gaue him that, and a great deale more. So no doubt if men were desirous to glorifie God in their callings, and did aske of him gifts meet for them to that end, and in seeking for gifts of the mind did make the glory of God the principall end, they might obtaine great things of God. But for the most part men seeke wisedome and learning, to set forth themselves, and therein seeke their owne wealth and credit, either wholly, or more than the other ; and not the discharging of a good conscience in the right vse of them, to the glory of God : and so either misse of them, or haue them not in that measure that others haue, and as they might attaine vnto themselves. The Prophet *Elijah* was

1. King. 3. 6.

And King Solomon for wisedome.

And *Elias*
both for fire
from heauen.

1. King. 18. 37.

Verf. 42.

And for raine.

1. am. 5. 17.

2. King. 1. 10.

was wholly taken vp with the glorie of God, when he contended with the priests of *Baal*, and so by prayer obtained fire from heauen to consume his sacrifice : for the contention was, VWhether God or *Baal* were the true God. Therefore hee prayed thus, *Hear me, O Lord, and let the people know, that thou art the Lord God.* And then his zeale appeared afterwards in killing all those false Prophets and priests of *Baal*, that had a long time seduced the people : and after in the same zeale he prayed for raine, and did obtaine it after a great drought of three yeares and an halfe. Thus we see what great things may be obtained of God by prayer, when therein wee seeke his glory. This example the Apostle setteth before our eyes, when he willeth vs to pray for them that be sicke, with hope of obtaining health, and forgiuenesse of sinnes for them : For saith he, *The prayer of one righteous man auaileth much, when it is seruent.* As *Elias*, being a man like vs, yet inflamed with Gods glorie, did pray that there might be no raine, that the people by that punishment might be brought to know God ; and after prayed, that there might be raine, that by his mercie they might know it much more ; and he obtained both. And so if in our prayers we were thus touched with the glorie of God, we might obtaine great things : but for the most part, men respect themselues in their prayers, and not God, and so obtaine little or nothing. And the same *Elijah* when he prayed for fire to consume the captaines and their fiftie men, when they came to fetch him to the king of Israel by force, saying, *Thou man of God, the king commaundeth thee to come to him,* as if they had said, *Thou saist, that thou art a man of God, well let vs see whether he can keepe thee from the king.* He answered them : *If I be a man of God, let fire come downe from heauen, and consume thee, and thy fiftie :* and so it did. He did not thus pray in any priuat reuenge, but that it might be known, that he was a true Prophet, and that that message was true that he

he sent vnto the king before, namely, that when he was sicke, and sent to *Beelzebub* the god of Esron, to know whether he should recouer or no: he sent him this message, *That because he had forsaken the true God, and sent to them that were no gods, he should not come from the bed on which he was, but he should die there, as also he did.* Now when the disciples of Christ desired that fire might come downe from heauen to consume the Samaritanes, and their cities, because they would not receiue him, when he was going towards Ierusalem; they obtained it not, though they pretended the example of *Elias*, saying, *Master, wilt thou that we commaund fire from heauen, and destroy them, as Elias did?* He said, *they had not that spirit, & did it not to that end that he did: namely, the glorie of God, but in respect of themselves.* So then, if we will obtaine any thing at the hand of God, we must therein seeke his glorie, and desire it to that end, that thereby God may be glorified and praised; as the people doe here, when they say, *That we may reioyce, and set vp our banners in the name of our God, when hee shall fulfill all thy petitions.* Vers. 2.

This was the ground of the prayer of *Moses* for the Israelits in the wilderness, whereby he often obtained great things for them. As when the Lord would haue destroyed them for their idolatrie with the golden calfe, Exod. 32. 12. and haue made of *Moses* a mightie people, he prayeth vnto God, that he would not do so: for then the *Aegyptians* would speake ill of God, and say, that he maliciously brought them out from thence, to destroy them in the wilderness: and so he not seeking his owne glory, but the glorie of God herein, obtained, that they were spared contrarie to their deserts. And so afterwards, when the spies, that were sent to spie out the land of Canaan, brought vp an ill report of that pleasant land of promise, contrarie to all truth, and by that means discouraged the people, so that they all murmured against *Moses* and *Aaron*, that they had brought them thether, to And Moses, that God would spare the Israelits for the glorie of his name. Num. 14. 13.

So ought we
to pray for the
remouing of
this plague.

fall by the sword of their enemies, God said, That he would destroy them with the pestilence, but make of him a mightier nation than they: *Moses* prayed for them and said, That the Egyptians would say, that God was not able to bring them in: and so to stop the mouths of the enemies, and for the glorie of God, he desireth that he would spare them; and so he did. Thus ought we to pray for our selues, and for the Church of God, that he would turne from vs all those euils that we haue most righteously desired, euen for the glorie of his name; and therein not respect our selues so much, as Gods glorie, that we professing his name, it might not be ill spoken of for our punishments. And truly this should be one principall reason to mooue vs to pray for the remouing of this plague, that the Atheists, and Papists, and worldlings doe not speake ill of Gods name, and of his people, and his Gospell, when he so greatly punisheth them that professe it. And also, that we our selues and others might (by remouing of it) haue cause to praise his holy name. And indeed, if we did lesse respect our selues herein, as for the most part men do wholly, and be more carefull of Gods glorie; as that by the staying of it, he might be praised: yea, and iustice might be executed to the glorie of God, the course of which now for a while hath beene stayed in many places, because they could not so safely meet for feare of the infection: and that good things might be established, and ill remoued by a Parliament (which it is like should haue beene long before, if this pestilence had not beene so vniuersall, and so mortall;) we might obtaine by our prayers a great deale more than we doe.

Psal. 79 8.

Therefore let vs pray as they did, *Remember not against vs the former iniquities, but make hast, and let thy tender mercies preuent vs, for we are in great miserie: Helpe vs O God of our saluation, for the glorie of thy name, and deliuer vs, and be mercifull vnto vs for thy names sake. Wherefore should the Hea-*
then

then say, *where is their God?* Here we see they pray to God to forgiue them their sinnes, & to remooue that punishment that was iustly laid vpon them for the same, euen for the glorie of his owne name: and so must we doe at this time, if we will be heard; that it may be known that he is a God of mercie, that he is the hearer of prayers, that he will be found of thē that seek him, *euen in due time*, *Psal. 10. 1.* in affliction. And if the glorie of God did more take vs vp, then might we hope to obtaine more things at his hands. And thus againe the people of God prayed in their miseries, *Not vnto vs, O Lord, not vnto vs, but to thy name* *Psal. 115. 1.* *giue the glorie, for thy louing mercie, and for thy truths sake, wherefore shall the Heathen say, where is now their God? Our God is in heauen, he doth whatsoeuer he will.* VWhere they pray God, that he would doe that, that might make most for his glorie, not for their selues, but for his mercie and truths sake, that he might be praised. So must we pray, that God would so deale with vs in this visitation of his, that he may be knowne to be our God, and so honoured of vs, and of all others: so that whether he remooue it, or it continue, his glorie may be set forth by it, and that done that may make most for it. And assuredly, if wee could come to these indifferent minds, to haue or to forgoe health and other things, as they might make most for the glorie of God; then we should see how the Lord would deale with vs in this, and all other things besides. Therefore let vs be so inflamed with the zeale of Gods glorie, that we may pray, as the people doe here, *Giue me this, and giue me that, that we may sing of thy saluation, and set vp our banners in the name of the Lord our God, when he shall fulfill all our petitions.* And we shall find by experience, that the more we seeke the glorie of God in any thing, the sooner shall we haue it, and in greater measure: for God though he should forget vs, yet he cannot forget the glorie of his name, nor those that be carefull of it. So then, whether we aske

If we did pray in the zeale of Gods glory, we might obtaine great things.

the forgiuenesse of our finnes, or the increase of faith, or any other of the graces of God, to lead an holy life, we must respect the glorie of God in them, and that we and others may praise him for them. Or whether wee aske life, health, wealth, or any outward thing els, we must doe it so farre, and to that end, that God may be glorified in vs by them: as the Prophet doth, *Be beneficiall to thy seruant, that I may liue and keepe thy law:* where he desireth to liue so, as by his godly life hee might glorifie God; and hee did esteeme of that, as of a great benefit. So did *Dauid* pray, when he was banished by *Absalom*, he desireth God to spare him, and to continue his life, that hee might praise him, for in death there was no remembrance of him, saying: *What profit is there in my blood, when I goe downe to the pit? Shall the dust giue thanks to thee, or shall it declare thy truth?* And after the same manner did king *Hezekiah*, when he was sicke vnto death also, and had receiued the sentence of it against himselfe, by the Prophet *Isaiab*: he prayed, That God would not take him away in the middest of his dayes, for the glorie and praise of his name; and this grieued him most, that he should be cut off from partaking of Gods goodnesse, and praying him for it in the land of the liuing. *I said, I shall not see the Lord, euen the Lord in the land of the liuing:* and afterwards he addeth, *The graue cannot confesse thee, death cannot praise thee, they that goe downe to the pit cannot hope for thy truth; but the liuing, the liuing, he shall confesse thee, as I doe this day.* So wee see to what end he desired life, euen that he might haue occasion still to prayse God: and the Lord heard these prayers of his, and added fiftene yeares to his life.

Psal. 119. 17.

As Dauid and Hezekiah did.

Psal. 30. 9.

Isai. 38. 11.

Verf. 18.

Let vs then examine our selues, to what end we desire all that we doe; whether God may be glorified in vs by them or no: if we doe, then may we be assured, that our prayers are according to Gods will, & he will heare

vs so soone as it shall make for his glory. As for example, if we desire life principally to this end, that we may still prayse God, and glorifie his name, both in our calling, and as we be Christians, as *Dauid* and *Hezekiah* did: and whether we desire children, that they might be instruments of Gods glory in this world, to serue him in the Church or common wealth, as *Hannah* did: and whether we desire wealth and credit, that we might be the more fit to do good vnto others, and to set forth the prayse of God by our almes, and good deeds, as *Iob*, and *Dorcas* Iob. 31. 16. Act. 9. 36. did: and to be short, all other gifts of bodie to this end especially, as *Solomon* did aske wisdom for that cause: and *Queene Hester* did put on her royall apparrell, and drest vp her selfe well, that so in the presence of the king she might find fauour in dealing for the Church of God: Hest. 5. 1. then may we be bould with great comfort to commend them to God, for in them wee seeke not our selues, but his glory, which is most deare to himself also. But for the most part, men in all things seeke themselves onely, or principally, and so haue them not as they desire. Therefore if we lacke any thing that we haue desired, and prayed for, consider whether we did seeke Gods glory in it, or our owne benefit; if we had respect to our selues, then no maruaile if we did want it, that we might learne to reforme our desires. For though God giueth vnto men, that seeke only themselves, as he doth to the wicked, yea vnto the bruite beasts, because he is goodnesse it selfe, and would hereby draw all men vnto him; yet how much more would he doe it, if men did seeke his glory therein? For though a master will giue his seruant that, which is for his owne profit onely; yet he will graunt him that suit especially, which shall make for the credit of his master, and whereby he may doe him the better seruice: most of all, when he seeth that he seeketh for it in that respect principally: so will the Lord deale with all his faithfull seruants much more, giue

them (I say) that sometimes wherein they respect themselves onely, but most of all that whereby they desire to be furthered in his seruice, and to glorifie his name, a great deale more.

The fruit of all
Gods benefits
in vs, should
be the prayse
of his name.

That we may reioyce in thy saluation, &c. As he hath in these words noted what was the end of their desires, beforehand; so also what should be the fruit of them afterwards, and what they would doe for them; namely, Reioyce in this great benefit bestowed vpon them, and prayse his name for it. And this should be the fruit of all Gods benefits vpon vs, both publike and priuat: that as he by them offereth vs occasion of praising him, so wee should doe it for them; as wee see in the next Psalme this people do, according to that that they professe here. And truely then doe we rightly profit by all Gods benefits, when we giue him that prayse for them, that is due vnto him: and when we so vse them, and speake of them, as God the authour of them, may be honoured. For to this end God giueth all, and this is all that we can doe for all, To prayse him in heart, word and life: therefore if we doe not this, all is lost vpon vs. And euery one as he receiueth more from God, so is he bound to this the more, to sing of them to God, that is, to praise his name for them; *And to set vp their banners in his name*, that is, to set forth his glory. So that the poorest that is, is bound vnto it, for their life, health, food, and rayment, &c. & other common benefits that they inioy: for whē they haue least, they haue more than they haue deserued. But the rich are bound vnto it a great deale more, by how much they goe beyond others in Gods benefits; for he did owe them nothing, and he might haue made them like others: yea and he can so do when he will; as he dealt with *Nebuchadnezzar*, whom of a proud king he made a vile beast. And this is so proper vnto all the benefits of God, that where he speaketh of many of them, he beginneth and endeth the Psalme thus, *My soule*

soule prayse thou the Lord. And in another, speaking of a new benefit that God had bestowed on him, he saith, *Thou hast put a new song of prayse into my mouth:* shewing what we should doe when God blesteth vs, for euery benefit giue him new praises. And in another Psalm praying for the forgiuenesse of his sinne, he saith, *Open thou my lips O Lord, and my mouth shall shew forth thy prayse:* as if he had sayd, If God shall bestow this benefit vpon me, then I will praise him for it.

Psal. 103.

Psal. 40 3.

Psal. 51. 15.

As we should doe thus for all Gods benefits, so most of all for those, which we haue asked of him: as they say here; *When he shall fulfill all thy petitions:* they had prayed before, that God would heare them, and now they promise this, *That they will set vp their banners in his name.* And there is great reason of this, for besides the benefits that we receiue, which deserue prayse, we haue thereby experience of the goodnesse of God in hearing our praier. Thus we read in the Gospell, that when ten leapers were cleansed, all of them hauing begged it of Christ before, saying, *Iesus master haue mercie vpon vs;* but one returned to giue thanks: and Christ asketh for the other nine, and so sheweth what was their dutie also, namely, that as they had asked this benefit with him, so they should haue returned with him to giue thanks. And to this end is it sayd so often in the Psalm, where he sheweth how in sundry afflictions men crie vnto God, and he heareth them, and deliuereth them: *Let them therefore confesse before the Lord, his louing kindnesse, and his wonderfull works before the sonnes of men:* where he exhorteth all to praise God for those benefits which hee hath bestowed vpon them at their prayers. But indeed this doctrine is so well knowne, that it needeth no great prooffe, there is none so ignorant or so vnthankfull, that will denie it: onely we had need to examine our selues, how we doe practise it: whether we haue endeouored to praise God for all his benefits, and especially for those that we haue most

We should
more specially
praise God for
those benefits,
which we haue
asked of him.

Lnke 17. 17.

Psal. 107. 8. 15.

21. 31.

Let vs examin
whether as
Gods benefits
encrease, so we
set forth his
glory the more

most desired: & when we haue had the, whether we haue ben any whit the more carefull to set forth the prayse of God for them, than before. Now if we find by this triall, that the more that God hath giue vs, the more we haue glorified him; then may we haue comfort and hope of the continuance of them: but if in the abundance of all Gods benefits, we take our ease, and set out our selues to the world, and grow more proud, and be lesse carefull to glorifie God (as most commonly it falleth out;) then we prouoke God to take them away, or to punish vs in them. Therefore let euery one consider, what good he doth with all that he hath, and how by Gods blessings (as wealth and such like) not his owne name is aduanced, but what good he hath done since for the seruice and glory of God. If he see they goe together, the increase of Gods benefits vpon him, and the increase of Gods glory in him, it is well, and he hath cause to reioyce: but if the one increase greatly, and the other decay, or stand at a stay, then it is the next way to loose all. As we are taught in the parable of the Talents, he that hid that one that he had, in a napkin, and did no good with it, nor vse it to his masters aduantage, it was taken from him, and he is called an euill and vnprofitable seruant: So all are vnprofitable, that in their seuerall callings vse not that which God giueth them, to his glory: and this shalbe the end of them, That all that they haue shall be taken from them, and they shall haue their portion with the wicked.

Matth. 25. 24.

They pray for
this benefit,
that they
might reioice

That we may reioyce, &c. As they haue desired helpe of God for the glory of his name, and promised to prayse him for it; so more particularly they say, that they shall reioyce in the saluation of the king: namely, if God would helpe him out of the hands of his enemies, and giue him victorie ouer them. For in the preservation of the king, was the good of the whole Church, and common wealth; therefore if he did well they should reioice,
and

and in his hurt and losse was the losse of them all, and so they should haue cause to sorrow. Therefore they vse this also as a reason to persuaide the Lord to hear them, That whereas now they were doubtfull or rather in great feare, he by the victorie would giue them cause to reioice. And though they shew whereunto their ioy should tend, namely to the prayse of God, *singing vnto him of his saluation, and setting vp their banners in his name*; yet they exclude not this, but rather include it, namely, the common ioy of all the people, and of the whole Church of God. So that we may lawfully desire of God such things as we want, to this end, euen that we might reioyce: and this one thing is sufficient to moue the Lord to giue them; euen that thereby we might haue cause to reioyce: as we must confesse, that then we shal haue cause so to doe. For besides the comfort of the thing that he giueth, which may cleere vp the outward and inward man: the inuisible things also of God are to be seene in his crea- *Reu. 1. 20.* tures and benefites, as his wisdom, power, goodness, and mercie, &c. and so in the sight and feeling of the same, we may reioyce much more: especially, when we haue prayed to God for them, we may reioyce, that God hath heard our prayers. And so we may desire God to heare vs, that so, not onely for his benefits, but for his goodnesse towards vs in them, and especially in hearing our prayers for them, we may reioyce. Behold then I pray you the wonderfull goodnesse of our God, who desireth our ioy and comfort, and giueth vs things to that end, that we might reioyce, and would haue vs aske them of him to that end, as this people doth here. For as among men this often moueth them to heare vs, that we professe to them, and they see it also, that if they shall doe so and so for vs, we shall haue great cause to reioyce and be glad: and whereas now wee for the want of it are in heauinesse and sorrow, this will cheere vp our hearts. And this is sufficient to moue them that are of

God is willing to blesse his people, that they might reioice.

any good disposition, that in doing for them that are in need, we see that we shall make them and theirs right glad: and the poore when they sue to them, they vse this as a reason, and it is accepted. Then may we vrge this vnto the Lord much more, and we may be assured, that it will moue him.

As parents are willing to doe good to their children to that end.

And we may pray God to helpe vs to that end.
John 16. 21.

Heb. 12. 11.

For so good is the Lord to all that are his, that he delighteth not in their sorow and griefe, no more than parents doe in the griefe of their children: nay a great deale lesse, by how much his loue infinitely without all degree of comparison exceedeth the naturall loue of the most tender parents. Therefore as they are willing to doe any thing for them, when they see their children sad and heauie, to cheere them vp; and the very bowels of the mother yearneth vpon them, to bring them out of their heauinesse; so doth the Lord God, of his infinit compassion, in whom that is sea-full, whereof we haue but one drop. And we may desire of him our comfort, and the meanes of our comfort, and therefore pray that he would giue vs this, and that, according to our particular need, euen that we might reioyce: whereas now and without them we are full of griefe. Therefore if a man be in feare of some trouble (as these were of enemies) which maketh him sad, at the least he cannot reioyce, as he would: he may pray to God (as these doe) and say, *O Lord heare mee and helpe me, that I may reioyce: now I am heauie and haue no ioy, but if I were out of this feare, then should I reioyce: O Lord make me to reioyce. A woman in trauaile, (as Christ saith in the Gospel) when her paines are on her, is in great heauinesse; but soone after all is forgotten, for ioy that a manchild is borne.* And he compareth the afflictions of the Church generally, & of euery one particularly, vnto them. *Now because, as the Apostle saith, no affliction for the time present is ioyous but grienous, but after the fruit of it, is ioyous to them that are exercised therein, and their deliuerance also.* Therefore as a woman in her trauaile may pray to God, Lord make

make an end of my paines, and deliuer me; that I may reioyce: so may all those that are in any distresse pray for deliuerance out of their aduersitie, that they might reioyce; and God in his good time will giue them cause of ioy. For (as the prophet saith) *ioy is sown for the righteous,* *and gladnesse for them that are vpright in heart:* and therefore if they tarie the time they shall reape it: for *they that sow in teares, shall reape in ioy:* as it is said of the Israelites when they were caried captiues into Babylon, They went weeping and caried pretious seed, but they did returne with ioy, and brought their sheaues with thm.

Psal. 97. 11.

Psal. 126. 5.

Besides, if any be in sorrow and griefe for their sinne, or for the want of the feeling of Gods fauour, they may pray to God to giue them their hearts desire, that they may reioyce: and say, now there is nothing but heauinesse in me, but if God would assure me of his fauour, how should I reioyce. As *Dauid* complaineth that he roared out night and day, the hand of God was so heauie vpon him, and that his handes were wringing wet with the teares of his eyes, & that he watered his couch with teares, and that he mingled his drinke with his teares, and that his eyes were sunke into his head with griefe, yea that his eyesight fayled him; and many such grieuous complaints he vttereth: but if God would forgive him his sinne, and assure him of his fauour, then he should reioyce exceedingly. As he saith, *Lord lift vp the light of thy countenance vpon me, and I shall haue more ioy than if I had all the goods in the world.* So in another place, when he was troubled for his sinne, he prayeth to God to forgive him, that he might reioyce, *Haue mercie vpon me O God, according to thy louing kindnesse, according to the multitude of thy compassions put away mine iniquities, wash me thoroughly, &c.* Where we see how vncomfortably he beginneth, and how hee confesseth his sinnes with great griefe, and prayeth earnestly for the forgiveness of them: and what reason vseth hee to him? this one, euen that he might

As when we are grieved for our sinnes that by the forgiveness of them he mould make vs glad. 22. 1, 2.

Psal. 32. 3. 4.

Psal. 6. 6. 7.

Psal. 4. 6.

Psal. 51. 1.

Verf. 8.

reioyce. For he saith, *Make me to haue ioy and gladnesse, that the bones which thou hast broken may reioyce*: that is, that I may reioyce, who am now wounded in my mind with the conscience of my sinnes, and for fear of those iudgements, which thou by thy seruant hast denounced against me. And a little after, *Restore me to the ioyes of thy saluation*: where he desireth, that he might haue that ioy in his saluation, that he had before. Thus in all griefe of mind, especially for our sinnes, or for any iudgement of God vpon vs, or like to befall vs, wee may pray, That

Verf. 12.

To this end
we may pray,
that God
would remoue
this plague.

God would be mercifull vnto vs, that we might reioyce. As now this great mortality euery where hath been the cause of much sorrow; to some for the great losse of their friends, and to others for feare of that that might befall them and theirs: and none can reioyce any where in this time of heauinesse, as before. Now we may pray to God that he would make an happie and a speedie end of it, not onely for the glory of his name, but for the ioy of his seruants: that they who a long time haue ben in heauinesse, might now at the last be comforted, & reioice. And no doubt as this wold be a matter of exceeding great ioy to the greatest part of this land, so in that respect let vs not cease praying vnto God, that we might reioyce in his saluation, that is, in that health that he should bestow vpon vs, and the rest of his people. And let vs doe it the rather, because he hath promised, *That though heauinesse bee in the euening, yet ioy shall come in his morning*: that is, in his most blessed time, which let vs wait vpon him for.

Psa. 30. 5.

Exod. 3. 7.

That our bre-
thren in all
places might
reioyce.

For it is said of the people of God, in *Ægypt*, That God did certainly see their trouble, and knew their sorrowes, and heard their crie, and so was come to deliuer them: shewing that he would haue them in sorrow no longer: and so it appeared in the end, that they went out with great ioy, loaden with the spoyle of the *Ægyptians*. So we may be sure, that he is not ignorant
of

of the trouble and sorrow that many in this land a long time haue been in, and he hath heard the cries that they haue beene driuen to make: let vs beseech him for them, that it would please him in his good time to deliuer them from it, and from the cause of it: especially, seeing he is so mercifull, that it is truly said of him, *He will not alway chide, nor keepe his anger for euer.* And as in the dayes of Hester it is written, *That not only the chiefe citie Shushan was in great perplexitie; but in euery place whether the kings commission came, there was great sorrow among the Iewes, and fasting, and weeping, and mourning, and many lay in sackcloth and ashes: but they all prayed vnto God, and he deliuered them, and saued them from their enemies, and turned the dayes of famine into the daies of feasting and ioy.* So let vs giue our selues vnto continuall prayer, that the Lord may be entreated of vs at the last, and so in his appointed time it may come to passe, that whereas many of the chiefe cities and townes amongst vs haue beene a long time in great perplexitie, by reason of this grieuous pestilence and contagious mortalitie, and in all places of this realme besides, whither tidings of their estate hath and doth weekely come, they haue been in sorrow and great heauinesse, and in weeping and mourning, and fasting: now there may be cause of reioysing and praying God, and these dayes of sorrow and fasting may bee turned into the dayes of great ioy and feasting. That so we may (as this people wish for themselves here) reioyce, when he shall fulfill all our petitions. VVhich the Lord of his infinit mercie graunt, for Iesus Christs sake. Amen.

Psal. 103. 9.

Hest. 3. 15.

Chap. 4. 3.

Chap. 9. 17.

D d iij

The

The sixteenth Sermon vpon the fifth verse.

That we may reioyce in thy saluation, &c.



We ought to
reioyce in the
common be-
nefits of our
time.

AS they bring this for a reason in their prayer, to moue the Lord to bestow vpon them this benefit: so here they professe, that if hee will vouchsafe so to doe, they would reioyce indeed, and bee glad, and as they should haue cause. From whence wee may learne how we ought to be affected with the common benefits of our time: as here they speake of publicke blessing, namely, victorie ouer their enemies, and so of common peace and tranquillitie that should follow; namely, that we should take them from God, as matter of great ioy. And as when there is any common affliction and plague in the land, of what kind soener, wee should be affected with it, and be sorrowfull for it: and not haue that stoninesse and hardnesse of heart that is in too many, whereby it should come to passe, that wee should make light of such things, and not be mooued with them, as we ought. So we should be touched with the consideration of the common benefits, to reioice in them, because we haue our part in them: and the greater that those benefits be, the more should we reioyce in them, and the more should be our ioy for them: or else we cannot be so thankfull vnto God for them, as we ought. VVee should not then be so carelesse, that we should not marke the common benefits of our time; nor so blockish and hard hearted, that in marking of them,

we

we should not reioyce in them. For we see, that the seruants of God in their seuerall ages and times, haue not onely greatly reioyced in the common benefits of the Church and Commonwealth, wherein they haue had their part with the rest of their brethren; but they haue openly professed it, to the glorie of God, and the good example of others: As when they returned from the captiuitie of Babylon, where they had beene long, not onely in a strange countrey, but vnder idolaters; now, when they come home, and haue the freedome of their conscience in Gods seruice, and that in their own countrey, they were not onely filled with ioy, but they speak of it among themselues to their mutuall comfort: and as when they went out, they wept, and were touched with the common miserie of that time, and put away all tokens of ioy from them. (*For by the waters of Babylon they* Psal. 137. 2.
hanged their harpes vpon the willowes, and said, that they would not sing the Lords song in a strange land:) so in their returne they speake otherwise of themselues: for as the benefit was so great and so vnlooked for of many, *That when the* Psal. 126. 1.
Lord brought againe the captiuitie of Sion, they were like them that dreame: so their ioy was so great, that they say, *Then was our mouth filled with laughter, and our tongue with ioy:* and they say, *The Lord hath done great things for vs, whereof we reioyce.* The Lord hath vouchsafed vs and our forefathers the like mercie, in deliuering vs long ago from the tyrannie As that we are deliuered fro
of the Pope, and of his idolatrie, and giuen vs this free- poperie.
dome of the gospell in our owne countrey: we must so consider of it, That as those holy men that wanted it, so prayed for it, that they might reioyce (as this people doth here, for another benefit:) so now we that haue it, might reioyce in it indeed, and not to be so sencelesse and void of feeling, as many are, not at all or very little to be moued with so great cause of ioy.

The like may be said of all other common benefits whatsoeuer: as when *Salomon* was appointed to be king

in his father *Dauid's* roome, and this was done with the common consent of all the nobles and chiefe men of the realme, it is said, they gaue thanks vnto God, and were
 1. Chron. 29. 20. exceedingly glad. For *Dauid* said vnto them, Now blesse the Lord your God: and all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king. And they did eat and drinke before the Lord the same day with great ioy: and they made *Salomon* the sonne of *Dauid* king the second time. So this great benefit, to haue one good

And then wee haue one good prince to succeed another.

prince to succeed another peaceably, was vnto them matters of great ioy. In which respect we haue no lesse cause to reioyce than they, that after the death of our late Soueraigne Queene *Elizabeth*, of blessed memorie, by whom we did enioy many great benefits, who did restore religion, and tooke order for the seruice & seruants of the Lord (as *Dauid* did) we haue one in Gods great mercie to succeed, that maintaineth the Gospell: and that he is peaceably come to the Crowne (as *Salomon* was then) so that neither we are fallen into the hands of our enemies, nor giuen vp vnto Popish idolatrie (as both of them were greatly feared.) But as this benefit was greatly desired of many before, and they thought that then they would reioice, and otherwise they could not: so we that enioy it, must reioyce in it, and so consider of the greatnesse of it, that our hearts may be made glad with it: and that wee may eat and drinke before the Lord, and vse other of his benefits, as in his presence, with great ioy. So is it said afterwards in the dayes of this *Salomon*, when he had builded and made an end of the temple of the Lord, and had with solemne prayers and sacrifices dedicated it vnto his seruice, all the people of the land that came vp to Ierusalem to the dedication of that house (when all things were finished) The
 2. Chron. 7. 10. king sent away into their tents ioyous and with glad hearts, because of the goodnesse that the Lord had done for *Dauid*, and for *Salomon*, and for Israel his people. Thus they reioyced againe

again in this great blessing, that God had set vp the place to his worship among them, so that all knew whether to resort vnto it : In regard whereof we haue as great cause to reioyce at this time, as they had then ; for God hath giuen vs his holy word and Gospell, and we haue publike places appointed euery where, whether we & all the people may resort with the freedome of our consciences to serue God, and we are not by the grace of God vnprovided for this way : let vs doe as this people did here, consider of it, as a matter of great ioy. And truly so it is, if we doe rightly weigh and esteeme of it : for what I pray you, would our forefathers haue giuen, to inioy these great benefits that we doe ? and how comfortable would they haue thought their times to haue bene, in respect of that they were then, if they might haue had them, as wee haue ? I meane, this libertie and freedome from persecution : this good gouernment, and peaceable inioying of all that we haue, especially the puritie of the Gospell, and the peace of the Church. And if any one of them seuerally be sufficient cause of ioy, then all of them together a great deale more : let vs then seeing we haue them, not loose the comfort of them, but so esteeme of them, and so consider of them as causes of great ioy, as in their owne nature they are.

And as we ought to doe thus at all times, so especially and most of all, we had need to doe it in the time of any sorrow or griefe, that thereby we might beare the same so much the more easely, when in so many great benefits we shall see what great ioy we haue. And truly if we could come to this, as we ought, we should find, that though many times for this and that, and such things as doe befall vs, we haue cause to sorrow ; yet for these and such like we haue againe cause of ioy : and so it might happily come to passe, that we setting the one against the other, we might easily overcome at the least the extremitie

And that the
Gospell is
planted euery
where.

In the time of
sorrow most
of al we ought
to reioice in
Gods benefits

Psal 42.11.

So shall our
sorrow be the
more easily
borne.

Efra. 3.12.

tremity of griefe, and find fault with our selues for being griued too much, and say as *Dauid* did to himselfe, *Why art thou cast downe my soule? and why art thou disquieted within me? wait on God, for I will yet giue him thanks, he is my present helpe, and my God.* So we might say to our selues, why am I thus griued? haue I not these and these causes of ioy? And so though all griefe be not taken cleane away from vs, yet at the least it should by this be so moderated and mitigated, as the furious spirit of *Saul* was with the pleasant musicke of *Dauid*, that it might be tollerably and in some good sort borne. VVhen as it should be with vs, as it was with them that built the second Temple at *Ierusalem*, where some wept, and some reioyced, and so among the people there was ioy and sorrow mingled together. *Many of the Priests and of the Leuites, and of the chiefe fathers, auncient men, which had scene the first house (when the foundation of this house was layd before their eyes) wept with a loud voice, and many shouted aloud for ioy: So that the people could not discern the sound of the shout for ioy, from the noise of the weeping of the people; for the people shouted with a loud cry, and the noyse was heard far off.* Some here wept because they had no more, and some reioyced because they had so much; and they could not tell which of them was the greatest, the noyse of them that mourned, or the noyse of them that reioyced. So it might come to passe that in the midst of our sorrow there might be some ioy: and our ioy might be as great as our griefe; and so much the greater, by how much the cause of the one is greater than the other: and thus when we began to be sorrowfull, we might also begin to reioyce. For it is said in a song of one of the confessors of the Church (who desired to haue bene a Martyr) Some men for sudden ioy doe weepe, and some in sorrow sing, &c. Betwixt them both (saith he) will I begin, &c. meaning, that he would so sorrow for his sinnes, that he would reioyce in Christ, in whom he saw more cause to reioyce, than he could see of sorrow in himselfe:

himselfe: and so he would begin betweene both, and that did make a very good meane. So must wee doe, think as well what cause we haue of ioy, as we do of our sorrow; & so neither reioyce without sorrow when there is cause, nor sorrow without ioy, when there is cause of both, but as he said, begin betweene both.

And let vs be willing to do thus rather, because few haue any care at all to doe it, as they ought: whereby it commeth to passe that they loose the fruits and comfort of these benefits: and though they haue them, yet they are not so comfortable vnto them, as they might be. For these things that we haue spoken of, namely, the common benefit of peace, and good gouernment, and the Gospell, are common to all in our time, as well as to our selues: but how few doe truly reioyce before the Lord in them? or in the causes of their ioy, doe at any time thinke or consider of them? or when they would make themselues merry, do enter into the serious consideration of these causes of ioy? but what is the cause of it? Surely they neither haue prayed vnto God for them (as this people did here for this that they speake of) neither haue they esteemed of them, as of great benefits (as they did of this, that they prayed for) and so they cannot reioyce in them, as they should: and by that meanes also it commeth to passe, that they cannot be so thankfull to God for them, as they ought, and as others are. For these two goe together, and cannot be seuered; To reioyce in Gods benefits, and to be thankfull for them: so that the more we reioyce, the more thankfull should we be: and the want of ioy in Gods benefits, is the cause of vnthankfulness for them. As wee see here also, that in this verse they are ioyned together, when they say, *That we might reioyce in thy saluation, and set vp our banners in the name of our God*: as we shall hereafter see by the grace of God, out of these words, *What should be the fruit of all true ioy in Gods benefits* (where-

Few do truly
reioyce in
Gods benefits.

by this ioy of the holy Ghost differeth from all carnall and worldly ioy) euen thankesgiuing to God, who hath bestowed them vpon vs, and in them hath giuen vs so great cause of ioy.

All priuat benefits are causes of ioy.

In which respect the poorest hath great cause of ioy.

2. King. 6. 16.

And as all common benefits are causes of ioy, euen as this people professe here, That if God bestow this vpon them, they shall reioyce in it : so are also all priuat blessings so many causes of ioy to all those that enioy them : whether they bee vpon their soules or bodies, for this life or the life to come, vpon themselues or any of theirs. And as the things, that they inioy, are more and greater than others haue, so they ought to confesse, that God hath in this vale of miserie giuen them so much cause of ioy. For who is he or she, or where are they, that being in neuer someane an estate, doe not inioy many great benefits from God ? as life, and health, libertie, conuenient food, lodging, rayment, for which they haue cause to reioyce: but especially if they haue faith and repentance, and the peace of conscience, and assurance of the forgiuenesse of their sinnes, and hope of saluation, what cause haue they then to reioyce, though they were in neuer so great want besides ? Therefore in their poore estates they must so consider of their wants, as that they doe not forget Gods benefits, which may make them to reioyce euen in their pouertie, and in their affliction. So that as the Prophet *Elisha* said to his seruant, who was in great feare, and cried out, when he saw the great host of armed men which the king of Aram had sent, to take them at Dotham, *Feare not, for there are more with vs, than against vs*: (for God had sent horses and chariots of fire to defend them.) So euerie one may say, when his estate is at the hardest, that there is more with him, than is against him : that is, that he hath more benefits, and so more causes of ioy, than crosses, and so in them causes of sorrow. For if we doe but liue especially in these dayes to serue God, and to saue our own soules,

it is

it is better than the estate of many nobles and princes in other parts of the world, that haue not these meanes of their saluation that we haue and may haue, and in that measure, and with that peace and freedome that we haue them; in which respect, the estate of the poorest is better, if they doe see it, and can so consider of it, than not onely of many nobles, but of the great Turke himselfe, & of the Emperour, yea, the Pope himselfe, who taketh himselfe to be king & prince of the whole world. For that which *David* saith of himselfe, is true of all, if they could so esteeme of it: *A day in thy courts, is better than a thousand elsewhere: I had rather be a dove-keeper in the house of my God, than to dwell in the tabernacles of wickednesse: for the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory: and no good thing will he withhold from them that walke vprightly.* Psal. 84. 10.

Therefore when any of you shall be in such a case, that you shall spend away the whole day in sorrow, and then at night lie downe in heauinesse, as wanting many things necessarie, both for food and raiment, for lodging and firing, besides health & countenance, which others haue in great measure, and yet little pitie those that haue not, like vnto that rich glutton, that in his great abundance had no compassion of poore *Lazarus*; then consider I pray you for the lone of Christ, and for your owne consolation, how many benefits you enioy: looke into your soule, meditate vpon the graces of God in it, if you haue any, thinke vpon faith, hope, and charitie, with the feare of God, and such like, which the Lord in mercie hath bestowed vpon you; and reioyce in them. Be not stil harping all of one string, of your wants, for that will giue you but one tune of sorrow. But as *David* sayth; *I will sing Mercie and Iudgement, vnto thee O Lord* Psal. 101. 1.
will I sing: So let vs haue two strings at the least to our harpe, one, of our wants; and another of Gods benefits: that is, consider you as well of Gods benefits, as of his crosses, and more of them than of the other; because

AB. 16. 23.

you had need to find out matter of ioy, the cause of sorrow will offer it selfe vnto you fast ynough. And therefore if the string of your sorrow be somewhat too high, let it downe lower, and stretch vp the cord of your ioy one note higher; that is, thinke more of the causes of your ioy, and lesse of the causes of your sorrow: and thus your instrument shall well accord, and make good musicke, which was too dolefull and vtunable before. And thus the more cunning you are, and the more you can doe, the better harmonic shall you make to your selfe and others; that is, the more you shall reioyce euen then, when to the worldward you haue cause of nothing but sorrow. Thus shall it come to passe, *That as Paule and Silas after extreame whipping being cast into prison, and into a dungeon, and had their feet made fast in the stockes, did sing Psalmes vnto God at midnight: so shall you reioyce in the midst of your affliction, be it neuer so great.* For they at this present not only or not so much considered their imprisonment, beating, and stocking (which did minister nothing to them but matter of griefe) but rather other great benefits and fauours of God, which with them they enioyed: and so must you doe likewise, consider the one as well as the other. So shall not onely your selues haue comfort, but God shall haue prayse: and for want of this wise consideration of both, neither haue you ioy in your selues, nor God honour from you in that estate, though he hath giuen you sufficient cause of both.

AB. 14. 17.

And as for the rich, what great cause of ioy they haue in the multitude of so many great benefits as they enioy, (of whom it may be truly said, as the Apostle saith of the Gentiles, when he preached vnto them, *That God had filled their hearts with food and gladnesse*) themselues do best know, I need say little or nothing to them. So that in such an estate as many are in, if they cannot reioyce, but liue in heauinesse, and discontentedly, whereby they can
neither

neither serue God so cheerefully, nor praise him so continually, as they should; they are altogether vnworthie of all. I need not therefore say any thing to them, their owne eyes and hands, their backes and their bellies can tell them sufficiently, what cause they haue to reioyce: their apparrell and their clothing, wherewith they are kept from cold, when others goe halfe naked & quake for cold, their food in aboundance, and of the best, both for necessitie and delight; when others are pinched with hunger, haue but bread and drinke, and not ynough of that, who themselues and their children do eat by measure and by weight, to draw out their food at length: their soft and warme lodging, when others lie hard and cold, and scarcely can be warme all night. These and many things els can put them in mind, from day to night, and from night to day, what great cause they haue to reioyce aboue many others. Let them then in the name of God so consider of them, that they may reioyce; for God hath giuen them to them to that end: as Salomon saith in the booke of the Preacher, *That this is the fruit of all that a man can haue of all that he hath, to eat and to drinke, and to reioyce in the blessings of God: and yet that also is the gift of God, as he confesseth there.* Therefore they aboue all others must confesse, that God hath giuen them great cause of ioy: and nothing can so befall them (vnlesse God take all away from them, as hee did from *Iob*) but they must needs acknowledge, that still they haue cause to reioice. So that it is not onely lawfull for them, in and for these to reioice, but it is necessarie that they should doe so, and it is required at their hands; insomuch, that if they were so blind, that they would not confesse, that they had great cause of ioy, all men would by the benefits which they enioy in great number, witnesse against them: and if they were so froward, that they would not reioice, all men would cendemne them for it. And thus we see, that all sorts

What cause
the rich haue
to liue ioyful-
ly and com-
fortably.

Eccle. 2. 24.

in respect of Gods benefits which he hath bestowed vpon them, haue cause to reioice.

The prayse of
God must be
the fruit of
our ioy.

2. Cor. 7. 10.

1 am. 5. 13.

But what is to be done in this ioy, and for all these causes of ioy? it followeth in the next words of the text on this wise, *And set vp our banners in the name of our God,* that is, praise God for them: for we see here how they are ioyned together, *That we may reioice in thy saluation, and set vp our banners in the name of the Lord our God.* So they say, that this should be the fruit of their ioy, they would praise God in it, for the cause of it. And this ought to be the fruit of true ioy in all men and for all things. For as all good and godly sorrow should driue vs vnto prayer, that God might turne that away from vs, or remooue it, for which we doe sorrow: so on the contrarie, all true and godly ioy should driue vs to thankesgiuing for that, which is the cause of our ioy. And as herein, godly and wordly sorrow differ, that the one many times driueth to despaire, or causeth sicknesse, and so death in the end; the other *causeth repentance, neuer to bee repented of*; and so prayer to God for the forgiuenesse of our sinnes, which haue iustly brought vpon vs that cause of sorrow. So on the other side, herein godly ioy differeth from worldly ioy; the one, maketh a man secure, and to forget God, and to rest in himselfe, and sometimes to be prophane, and to keep no measure in things, but to abuse that that he hath: but the other enlargeth the heart to praise God, and maketh him to goe out of the things themselves, the causes of his ioy, vnto God, the author of them. And thus doth the Apostle very excellently by these fruits note out vnto vs true sorrow, and true ioy, when he saith: *Is any among you afflicted? let him pray. Is any merrie? let him sing*: where hee maketh prayer the fruit of sorrow in affliction; and thankesgiuing the fruit of ioy in Gods benefits. And S. Paule doth shew vs at large the difference betweene the worldly ioy of the wicked, and the godly ioy of the righ-

righteous: when he sayth to the Ephesians, *Be not drunke* *Eph. 5.18.*
*with wine, wherein is excessse, but be fulfilled with the spirit, speak-
 ing vnto your selues in Psalmes and hymnes, and spirituall songs,
 singing and making melodie to the Lord in your hearts: giuing* And therein
thanks alwaies for all things vnto God, euen the father, in the name true ioy differeth
of our Lord Iesus Christ: where in one kind (as in feasting) from all
 which is lawfull, and common to the good and bad, and worldly ioy.
 which is an honest means to make men merry and glad,
 hee sheweth the diuersitie of the mirth of the one and
 of the other. The men of this world they exceed, and
 fall into the abuse of Gods creatures, sometimes till they
 be drunken, or haue surfeited, and so also giue them-
 selues vnto that mirth which is excesssiue and immode-
 rat, and sometimes, yea commonly, ioyned with pro-
 phane scoffing or some wickednesse. The children of
 God vsing his creatures soberly, and in his presence,
 euen at their feasts, doe thereby prouoke one another
 to prayse God, and make themselues merry in God, and
 as in his sight. VVee see then what should be the fruit
 of our ioy in Gods benefits, namely, the prayse of God;
 and to what end also hee giueth to vs so many things
 wherein we may reioyce, euen that he might haue the
 whole glorie and prayse of them. So that whether we
 be poore, or we be rich, haue we more, or haue we lesse
 to reioyce in, this must be the fruit of all, that we praise
 God for such things as make vs to reioyce. And so as
 there is none in the world, but hee hath some cause of
 ioy, so the Lord looketh for continuall prayse at the
 hands of vs all: but, as many haue more cause to re-
 ioyce than others, by reason of the manifold blessings
 which they enioy about them; so he looketh for more
 prayse and thanks at their hands, than of others, as
 there is good cause: *For to whom much is giuen, of them
 much shall be required.* VVhich if they doe not labour to
 performe, and profit by Gods benefits, and by their ioy
 in them to that end, it may come to passe, that the wic-
 ked

ked may haue as much ioy in the things that they possesse, as themselves; yea, the very vnreasonable creatures, and the brute beasts in their kind: for if our ioy end not in the prayse of God, what are we better for it than they? Therefore it is not ynough for a man to say, I liue merrily, and at my hearts ease, I haue many causes of ioy, I am void of sorrow and griefe, I haue nothing that doth trouble me, but am in continuall mirth: it is not ynough (I say) to be in this estate, and thus to boast, and say; but we must labour to be thankfull vnto God for it, who is the cause of it, & let our ioy in these things lead vs vnto him: then shall it appeare in truth, that our ioy is not so much carnall as spirituall, not altogether worldly, but heavenly.

Thus haue the seruants of God behaued themselves in time past in the midst of their ioy: as that good king *Iehoshaphat* and his people, when God gaue them victorie ouer their enemies according to their prayer, euen ouer that great hoast of the *Ammonites* and the *Moabites*, and those of mount *Seir*, of whom it is thus written, *That they destroyed one another. So that when Iudah came to Mizpeh in the wildernesse, they looked vnto the multitude, and behold the carcases were fallen on the earth, and none escaped: and when Iehoshaphat and his people came to take the spoile of them, they found among them in abundance both of substance, and also of bodies laden with pretious iewels, which they tooke for themselves, till they could cary no longer: for they were three dayes in gathering of the spoile, for it was much. Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy, for the Lord had made them to reioyce ouer their enemies. Thus they reioyced greatly, as they had cause, both for the victory, and for the spoile: but what followed vpon that? the praise of God: for it is said in the verse going before, That in the fourth day they assembled themselves in the valley of Bera-chah; for there they blessed the Lord: therefore they*
called

The godly
haue ended
their greatest
ioy with thank-
giuing.

called the name of the place, the valley of Berachah, that is, of blessing or praying of God, vnto this day. So that as their ioy was great, so was their thankes-giuing and praise to God, great and famous, so that the place had the name of it. And they did not tarrie vntill they came home to Ierusalem to giue thanks there, which yet it is most like that afterwards they did but euen in that place where God gaue them cause of ioy, and whilest that lasted, that they might doe it the better. So we see that they practised that which is spoken of here, they so reioyced in the saluation that God gaue to the king, and to all the people, *that they did set vp their banners in his name*, when he had fulfilled their petitions which they had made vnto him before. So must we also in all feares that we be in, when God shall deliuer vs out of them (as he did these) and so giue vs cause to reioyce, we must prayse his name for it, as they did. As for example, when it shall please God to put an end euery where vnto this great mortalitie of the pestilence, that hath a long time beene in many places of this land, and is still, then all shall haue cause to reioyce. But as we meet now from weeke to weeke, and from day to day to pray to God for it: so must wee then meet againe in the valley of Berachah, to prayse him for it, that is, we must publickely and often meet to giue thanks vnto him, and to set vp our banners in his name, that hath so graciously fulfilled our petitions. And in the meane season, looke in how many feares we haue beene in, either of that, or of any other thing, and haue escaped it, and so now we are glad; we must yeeld so many prayses vnto God for the same. That vertuous woman *Hannah*, when she had by prayer obtained the benefit of a sonne, she greatly reioyced, as she had cause, and as she confesseth her selfe, saying: *My soule reioyceth in the Lord, my borne is exalted in the Lord,* 1. Sam. 2. 1. &c. Before that she was sad, and wept, and could not

So must we
do, when God
shall make vs
glad by ta-
king away this
plague.

eat her meat, nor hide her griefe, because her barren-
nesse was reprochfull vnto her: but now she reioyceth,
and in this ioy looketh vp to God, and prayseth him,
saying, *Mine heart reioyceth in the Lord*: and she maketh a
song of thanksgiuing vnto God, as appeareth by the
wordes following. So must we doe in all the benefite
that God bestoweth vpon vs; I meane, not only reioyce
in them as naturall men, but prayse God for them, as
spirituall: that so our ioy might be such as it should.

Let vs then consider in the feare of God, how many
times we haue reioyced, and that with exceeding great
ioy when, God hath had no praise nor thanks from vs at
all: & know assuredly, that that ioy hath not bin rightly
ordered; for God doth make vs reioyce, not for our selues
alone, but for himselfe also: yea principally that he might
be praysed for it. Therefore we must be carefull that
these two goe together alwayes, namely, our owne re-
ioying, and the prayse of God. As the blessed virgin
Marie doth ioyn them together in her song, *My soule*
magnifieth the Lord, and my spirit reioyceth in God my Saviour:
where she ioyneth her owne ioy with the praise of God,
and maketh the one the cause of the other. So that
whether wee ioy in the common benefites of our time,
wee must prayse God for them, as *Iehosaphat* and his
people did; or wee reioyce in our priuat benefites, as
Hannab and *Marie* did, we must prayse God for them: so
shall our ioy be not onely comfortable to our selues, but
acceptable vnto God, and profitable vnto others: when
as the more benefites that we haue, the more we reioyce:
and the more we reioyce, the more thankfull are we to
God for the same. VVe doe not therefore find fault with
myrth, we forbid not men to be merry; be it farre from
vs, that we should be so Stoicall & seuerer; nay we exhort
all men to it, and shew that they ought, when God gi-
ueth them cause: only that kind of myrth is condemned
in the Scripture, which tendeth to the dishonour of
God,

Luke 1. 56.

Our ioy and
Gods prayse
should goe to-
gether.

God, or when they fall into excesse : or they cannot be merry, but they will be mad also, as we say, so that they throw firebrands and deadly things, and say, *They are* Prou. 16. 19. *but in sport*, as Solomon speaketh of them : or that kind of myrth, wherein God hath no prayse at all; which is the best kind of myrth that the wicked, and men of this world haue. VVe allow of that, wherein God is praysed, and of that onely : for though we be not bound in all our myrth to sing Psalmes, neither indeed can we ; yet after all our myrth, both for it, and for all causes of it, we should giue thanks vnto God. But many are so farre from this, that they reioyce in such things, for which they cannot prayse God, yea for such, which it is shame once to name; whom we leaue vnto God, that he may giue them better minds: & others, though they haue cause of honest and lawfull ioy, yet they forget to be thankfull for it; for whom let vs pray also, and for our selues, that we may so reioyce in all Gods benefits and ordinances, & so vse them with ioy, that he may be praised for them. VWhich he also graunt vnto vs, for Iesus Christ his sake, Amen.

The seuenteenth Sermon vpon the fifth verse.

That we may reioyce in thy saluation, &c.



WE must consider who they be that speake thus, and of whom they speake it: they are the subiects that thus speake of their king : and they say, that they will reioyce, when God shall saue him: so they speake not of themselues, but of him.

Such then is and ought to be the vnity of the prince and

The welfare of
the king is the
peoples ioy.

Rom. 13. 4.

1. Tim. 2. 3.

In this respect
they ought to
pray for his
life.

Judz. 21. 25.

the people, as of the members of the bodie and of the head: that they acknowledge the safegard of the king to be sufficient cause of their ioy. VVe must then thus pray for the life and honour of our liege lord and Soueraine king, not as one a loose off from vs, with whom we haue nothing to doe, nor he with vs, and whose estate doth nothing concerne vs at all; but as one in whose life is our preservation, and whose honour is our advancement, in whose decay is our losse, and in whose ouerthrow is our vtter ruine. Therefore as wee must thinke that we should haue great cause to be sorrie, if any thing did befall his royall person otherwise than well; so that in his preservation and prosperitie we haue alwayes cause to reioyce: *For we know* (as the Apostle saith) *that kings and princes are ministers of God for our wealth: that is, they are called of God vnto those high places, not for themselues, but for the good of the people: therefore in their saluation we must reioyce, for it is ioyned with our owne wealth.* And Saint Paule vnto Timothie sheweth this point more fully, when he saith, *That vnder them we lead a peaceable and quiet life, with all honesty and godlinesse:* This benefit then we get by them, when they be good, we liue by their good gouernment, peaceably, honestly, and godlily: which are three great benefits, and without the which our life were no life: therefore we must pray for them, that by them we might inioy these great benefits, and so reioyce in his preservation by whose meanes we doe inioy them. For if the prince miscarie any waies, we are in danger to leese all our wealth, yea peace, and all honest and godly liuing. For if there were no king at all, we may easily see in what lamentable estate we should be; when as it is sayd in the time of the Iudges, *In those dayes there was no king in Israel, but euery man did that which was good in his eyes:* Thus would it be with vs, and with all people, euery man would do that, that seemed good in his owne eyes: and then what confusion
and

and disorder would there be in the world? what peace, what godlinesse, or what honestie could there be among men? And this is not once but three times at the least set downe in that booke; in the beginning, middest, and ending of two notable and famous stories, which shew what kind of life was then amongst them, euen such as was neither peaceable and quiet, nor honest, nor godly. The one is of the Leuits concubine abused and oppessed euen vnto death; & the other is of that idolatrie which began in the house of *Micah*, and so did spread it selfe ouer the whole tribe of *Dan*, and of the rest; besides that, the Leuites and ministers of God were neglected then, and not sufficiently provided for: in the narration of which, this is often interlaced as a graue sentence, shewing the cause of all that disorder: *In those dayes there was no king or supream gouernour in Israel, and so euery man did that, which was good in his owne eyes*: as if it had beene sayd, Surely if they had had any good gouernour among them, and namely, one chiefe to ouersee and rule the rest, these abuses had neuer broken out, or if they had, they should neuer haue growen to such an head. Besides this, where there is a continuall succession of kings, yet euen in the change of them to death, without a speciall grace and blessing of God, there is great daunger of chaunge in the state of the people. Therefore all people had need to pray for the life, health, & preservation of their kings, that so themselves might reioyce, as they doe here.

And for prooffe of this, we may easily conceiue how the people of Israel did flourish, and abound in all things in the dayes of king *Solomon*, by that which is written of them: he was a peaceable prince, and so the people had peace and wealth, *For euery man did sit quietly vnder I. King. 4. 25. & his vine and vnder his figge tree, and none d. d. raise them vp: 10. 27.* and in his dayes siluer was as plentifull as the stones in the street, and Cedar in as great abundance as the wild
figge

For in the death of the prince there is great feare of alteration to the state.

figge trees which grow abundantly in the plaine : and such almost was our case all the dayes of our renowned and worthie Queene *Elizabeth* ; for wee had peace, and wealth, with the Gospell also, in great abundance. But when *Salomon* died, what great alteration was there in the kingdome of Israel ? when his sonne *Rehobobam* refused the auntient counsellors of his father, and chose new in their roome, like to himselfe : whereupon there grew a faction and diuision, first among the nobles, and then among the rest of the people : so that ten parts of his people fell cleane away from him, & from God too, euen to idolatrie, and to the golden calues in Dan and Bethel : so that there was much warre betweene them, and bloodshed among them. Now when all this fell out, how did they see by experience, that they had cause before to pray for the life of *Salomon* their king, as the chiefe and onely cause of their welfare and ioy ? So we in like manner had great cause in this respect to pray for the life of our Queene, as we did, to preserue her both against forraine inuasions intended, and also secret treasons and practises at home : for in her life we had great cause of ioy. And in all deliuerances of her from danger (which were many and great) wee had cause still to reioyce : and so in her long life we did enioy the fruit of our prayers, for we did so much the more and longer reioyce in her, and in all benefits which wee enioyed by her : and we had iust cause to feare, that in her death we should haue had more cause of sorrow, than by the grace and mercie of God we had. But now we would be loath to haue any more changes on the sudden, and therefore we are to pray earnestly vnto God for this our Soueraigne King, *Iames*, by the grace of God king of England, Scotland, Fraunce, and Ireland, defender of the true auntient, Catholicke, and Apostolicke faith, and in all causes, as well Ecclesiasticall as Ciuill, and ouer all persons within these his realmes and dominions, next
and

and immediatly vnder Christ Iesus supreme gouernour and iugde : we are to pray for his life, and for the life of the Queene, the Prince, and all their noble and worthy ofspring : and for his maiesties person, that God would saue him from his enemies (as we see, that he hath not wanted some in this short time of his raigne) that we might still reioyce. And we must be thus perswaded, that his saluation shall be still our ioy, as this people doth thus here thinke of *Dauid* their king. Therefore as we desire the continuance of our ioy and comfort, so let vs still pray for the preservation of his most excellent maiestie, the meanes and cause of it.

For that which is sayd of *Nebuchadnezzar* the king of Babylon, is true of all good kings, and namely of our soueraigne Lord King *James* most of all, *He was like a goodly great tree, whose bowes were faire, and the fruit thereof much, and it was meat for all: it made a shadow vnder it for the beasts of the field, and the fowles of the beauen dwelt in the branches thereof, and all flesh fed of it.* So doe we vnder his gracious gouernment inioy defence and protection from all enemies, iniuries and wrongs, and it is as a shadow to vs against the scorching heat of the sunne : and by his meanes we peaceably inioy the vse of all that we haue, both for meat and drinke, and all things needfull for the preservation of this life, and so we (as it were) feed of his fruit. Therefore we had need still to pray for his preservation, not onely that all these great benefits might be continued, but that we might still reioyce in them, as now we doe : and let vs be perswaded, that as long as God shall preserue him out of the handes of his enemies, and prolong his life, so long shall we haue cause to reioyce. VVhat shall we thinke then of them that haue sought not the preservation, but the vtter ruine and finall ouerthrow of their naturall princes, kings, and Queenes? as wee haue had too great experience of it in this land, both in the dayes of our late good Queene *Elizabeth,*

Dan. 4. 9.
What benefits
we inioy vn-
der his Ma-
iesties gouern-
ment.

Traytors are
enemies to
the common
ioy.

2 Chron. 35.
24 25.

beth, especially, and also in this short time of our now worthy king *James*: we must needs iudge of them not onely as traitours to their persons, but as common enemies to all the people of this land; in that they haue sought to bereaue vs and them of the chiefeft cause of our ioy, and so to cast vs into vntimely sorrow. For as there was great lamentation among the Iewes, and not without cause, at the death of that good and godly king *Iosiah*, so that *Ieremie* the Prophet trembled also, and seemed to be the chiefe mourner: so had we no lesse cause to lament at the death of our noble & vertuous Queene, and the ministers of the Gospell most of all, and all the vnfained professors of the same; and should haue had a great deale more, if she had beene traitorously taken away before the full number of her dayes were expired, to the great disturbance of the whole Realme, according to the desperat and continual attempts of her enemies. And so should we now still haue, if any such thing should be offered vnto his maiesties person. Therefore we must iudge of them, as of our greatest enemies, who seeke to bring vpon vs a common sorrow before the time. But let vs lift vp, though not our hands, yet our voice against them, & pray vnto God still to disappoint them of their treasonable deuises and diuellish practises, and to preserue our king, and all his, that so we may still reioyce in their saluation, euen for Christ Iesus his sake.

In thy saluation, &c.

As all subiects principally should by this example learne to pray for their kings, and all chiefe gouernours vnder them, That God would preserue and blesse them, that they might theselues reioyce, because they be worthy instruments of Gods goodnesse vnto them; which is the thing that hath bin handled alreadie: so all inferiours may here see as in a glasse, what minds they should carry to all their superiours, & those that God hath placed in any rounge, of what kind so euer they be; that they should

should bee perswaded, that in their preservation and welfare consisteth their owne ioy and comfort: and that they cannot miscarrie, or any ill befall them, but themselves must needs be sorrowfull, and in that respect pray for them continually, be they neuer so meane. As with this mind & persuation the people should pray for their ministers and teachers, *who watch for their soules, and for the saluation of them*, as the holy Apostle saith: For it is true that Christ saith of them, and was found most true in his owne person, *That when the shepheard is smitten, the sheepe will be scattered*: that is, when God taketh them away, who are their guiders, the people are in daunger to fall into all kind of error, heresie, and sinne, and to be distracted & scattered among themselves, not onely in iudgement but in affection: besides, they may want the comfort of Gods word, and of their prayers. So should all children be affected to their naturall parents, fathers & mothers, and also seruants to their masters and gouernours: That seeing God hath placed them ouer them for their good, and they in ioy so many great benefis in their houses, and by their meanes, and so haue so many causes of reioycing from them & by them, they should pray for their liues, health, and welfare, that they may reioyce there still, for they shall haue their part in it, and it shall bee the better for them. And they must thinke before hand, that whē God takes them away, they shall haue great cause of sorrow: as we see how greatly *Ioseph* lamented for his fathers death: who when he gaue vp the ghost, *His sonne fell vpon his fathers face, & wept*: & so he continued mourning for him a long time: & at his buriall there was such great mourning for him, that the place had the name of it. And *Esaie* the sonne of *Izack*, though he was a wicked & disobedient child, as appeareth in his storie, yea a *prophane person* (as the holy Ghost calleth him) yet he had so much grace in him (as we say) that hee thinketh of his fathers death before hand, as of a time of sorrow and mourning, and so spea-

All inferiours should count the welfare of their superiours their own ioy.

Heb. 13. 17.

Matth. 26. 31.

And their death or hurt, their sorrow.

Gen. 50. 1.

Vers. 11.

Heb 12. 16.

Gene. 27. 41.

keth of it, saying, *The dayes of mourning for my father will come shortly*, that is, my father is old and will shortly die, and then I must mourne for him : which though hee spake with an ill mind, and to an ill end, (for in the hatred of his brother *Isakob* he comforted himselfe, that he might shortly kill him, when his father was dead) yet nature, & the good education which he had, had taught him to confesse, that when his father died, he should haue cause to mourne. Therefore if there were no commaundement of God to bind them vnto it, or any other reason to persuaade them, this were sufficient to mooue them to pray for the life and health of their parents, that themselues might still reioyce : and not be gracelesse, as to thinke, that if their fathers were dead, they should be merry, & liue wel ynough, yea better than they do now, & so not to care whether they liue or die, yea, to wish rather that they were dead than aliue; as there are too many such in the world, who in a wrong persuation gape after their fathers death, as *Absolon* did: but God can well ynough disappoint the of their long hope, as he did him.

We ought to pray for the good of others, that we might reioyce therein.

But this doctrine is yet more generall, and doth concerne euery one of vs, and sheweth that wee ought to beare that affection of brotherly loue all of vs one towards another, that we should desire and pray for the good and welfare one of another, not onely, that they themselues, but that wee might reioyce in that good, which God shall bestow vpon them at our prayers : and if we were thus affected in loue to the good one of another, then should we pray a great deale more often, and more effectually than we doe. For this is that which the Apostle teacheth vnto the Romanes : *Be of like affection one to another, saith he : and how, reioyce with them that reioyce, and weepe with them that weepe*, where he would haue vs so affected with the estate of our brethrē, that if God blesseth them, we should reioyce with them; if he afflict and punish them any way, we should sorrow with them: and

and so we should count their sorrow and ioy our owne, and therefore when they are in any destresse, we should pray for their deliuerance, that we might reioyce with them and in them. And truly if we come to pray for our brethren with this affection, (as our sauour Christ hath taught vs, willing vs to say, *Giue vs our daily bread, &c.* so that we should pray for others as for our selues) we might obtaine great things for them. Therefore when we pray for any, let vs put their estate vpon vs, & be moued with it, as though it were our owne, and so speake to God for them, as for our selues, and thinke, that if God shall blesse them, we shall reioyce. And this measure of loue in prayer, the more that we can come vnto, the more assurance may we haue, that God will heare vs for them: nay indeed without it we can haue little or none at all, that God will heare vs for any. As for example, if any in their sicknesse doe desire that we should pray for them here in the Church, and we doe so: we must desire their health and recouerie, not onely that the partie himselfe prayed for might reioyce, and his familie, wife, and children, and the rest of his friends, but that we all might be glad and comforted by his life and health: and we must account his recouerie our ioy, and thinke that if God shall heare vs for him, we our selues shall be bound to giue thanks vnto God for it. And when the Lord shall see, that that will be matter of ioy vnto many, then will he the sooner bestow it vpon vs. And thus doth the Apostle speake of the sicknesse and of the recouerie of *Epaphroditus*, a minister of the Gospell in the Church of Philippi: *I supposed it necessarie to send him vnto you: for he longed after you all, and was full of businesse, because he had heard that he had beene sicke: and no doubt hee was sicke, very neere vnto death: but God had mercie on him, and not on him onely, but on mee also, lest I should haue sorrow vpon sorrow.* Thus if he had died, *Paule* and all the rest of the Church of God should haue sorrowed for the losse of such a worthy instrument

Philip. 2. 25.

of the glorie of God, therefore they being in great heauinesse already, God would not by taking him away increase their griefe by this new cause of sorrow; but as they all desired his life for their further comfort, so God did rayse him vp, that they all might reioyce.

Few pray for
their brethren
with this affection.

But for the most part men are not thus affected with the estate of their brethren, no, not when they pray for them: but for want of loue, as if their affliction continue still vpon them, they will not greatly sorrow for them; so if it bee remooued and taken away, they will not greatly reioyce; but it is all one with them, howsoeuer it falleth out with them: and so it commeth to passe, as it must needs, that they pray very coldly, and therefore obtaine very little or nothing for them. And yet our Sauour Christ hath taught vs (as was said euen now) to pray with this affection and fellow-feeling of the estate of others, both in soule and bodie, where he hath commaunded vs to say, *Giue vs this day our dayly bread, and forgive vs our trespases, and lead vs not into temptation, &c.* So that when we pray for others, we should account their estate our owne. But men commonly, through selfe-loue, which raigneth in them, are so taken vp wholly into their owne estate, that they can neither sorrow nor reioyce, nor any wayes bee mooued with any thing, but with that which concerneth themselves. The Apostle writing to the Corinthians, giueth a reason of this sympathie that should bee among all the true beleeuers, drawne from a comparison of the parts of the naturall bodie; among which, they all haue the same care one for another, and the same affection both of ioy and sorrow, when he sayth thus: *God hath tempered the bodie together, and hath giuen more honour to that part which lacked, least there should be any diuision in the bodie: but that the members should haue the same care one for another. Therefore if one member suffer, all suffer with it.* So ought it to be in the mysticall bodie

1. Cor. 12. 25.

bodie of Christ, which we are, and euery one of vs members of the same, as he sayth there: *Now yee are the bodie of Christ, and members for your part.* Therefore as when any part of the bodie is pained, all the rest by a naturall instinct desire the ease of it, not onely for the benefit of it, but for their owne comfort, which otherwise cannot be quiet: so should we by the motion of Gods spirit, much more pray for the ease and release of the affliction of our brethren, that we may reioyce. Here then we haue another reason to persuaide vs to pray for those that are and haue beene a long time visited with the pestilence and the grieuous hand of God, for which they are in great heauinesse and feare night and day; entreating the Lord, that when it hath wrought his good worke in the hearts of all, for which it is sent, to commaund it to cease, and to take it cleane away: not onely, that their sorrowfull hearts might be cheered vp and comforted after this long sorrow, and so some light might arise vnto them after this darknesse; but that all we our selues, and the rest of our brethren in all parts of this land, might reioyce in their saluation. That so we might take into our mouths the words of the Psalme, which were vttered after a great deliuerance: Others said of them, *The Lord hath done great things for them:* but they said, *The Lord hath done great things for vs, whereof we reioyce.* So we should not count our selues strangers from our brethren, and from their good, and speake of them as it were aloofe off, when we should heare how the plague is stayed in such and such a place, *The Lord hath done great things for them:* but as though it were our owne case, say, *The Lord hath done great things for vs, whereof we reioyce:* and so we to reioyce in their saluation; we accounting the good that is done to them, as done to our selues. And truly, if all men did thus, it were to be hoped, that God would soon heare vs. This affection was in *Paule*, when he wrote vnto *Philemon*, and entreated him for his seruant *Onesimus*, who had

Verf. 27.

Wee should pray, that the plague might cease from our brethren, that we might reioyce.

psal. 125. 2.

Phile. 10.

had stollen something from him, and was come away, and cast into prison for it; and *Paule* had conuerted him, and then desireth him to pardon him, and to receiue him againe, not onely that his poore seruant might bee comforted, who was now greatly troubled for his sinne, but that *Paule* himselfe might reioyce in this great blessing bestowed vpon him, when he sayth thus: *yea, brother let me obtaine this pleasure of thee in the Lord, comfort my bowels in the Lord*: where he entreateth him, that in pardoning and receiuing his seruant againe, he would bestow that great benefit vpon himselfe, & comfort him in the Lord, for so he would account of it: and thus he preuailed for it; and so might we with God much more for our brethren. VVhether then we looke to this visitation of the pestilence, or to any other calamitie that our neighbors shall be in, we in their preservation or deliuerance must thinke our selues greatly comforted in the Lord, and therefore in all things pray for their good, that wee might reioyce: so God may heare vs, if not for their sakes, yet for our owne. And this is that which we haue to obserue out of the fifth verse: it followeth in the next.

The interpretation of the sixth verse.

Verf. 6. *Now know I, that the Lord will helpe his annointed, and will beare him from his sanctuarie, by the mightie power of his right hand.* In this verse *Danid* professeth beforehand, that he did beleue that God would heare him, and would defend him from his enemies according to his prayers (for hee was the authour and penner of this Psalme.) And in teaching the people thus to pray for him, he would haue them also beleue, that God would heare them concerning these requests which they made in his behalfe, that so they likewise might pray in the same faith. And this faith of them all, is expressed and declared not onely when they say, that they did know that God would heare and send helpe; but especially and most significantly in changing the number. For
whereas

whereas in the former verse they spake as a multitude, euen the whole Church together, saying, *That wee may reioyce in thy saluation, and set vp our banners in the name of our God*; where three times they speake in the person of many: Here, as though there were but one that prayed, they say, *I know*: and this they doe according to the nature of true faith, which is, to applie Gods promises and his merciful deliuerances particularly to euery man and woman, and so say, as it is in our Creed, *I belecue in God*, and not we belecue; that is, I am perswaded that hee is the God not onely of others, but of me. And so here, though many did vse this praier together, yet euery one was to haue this faith in themselues, that they did know that God would heare them. And what doe they or should they belecue? That God will helpe his annointed, that is, their king *Dauid*; so called, because he was by the commaundement of God annointed by *Samuel* the Prophet vnto that office: and that he would heare his prayers, and graunt his requests from his sanctuarie, that is, from heauen. And thus they belecue that God would doe, by, or with his right hand; that is, by his great power that he hath in himselfe, whereby hee is able to doe all things; and by the mightie helpe thereof, that is, that great helpe, which he shall and will giue, which none is able to resist. And thus for the further strengthening of their faith, they set before their eyes the great power of God, whereby hee is able to defend all those that put their trust in him, in all dangers whatsoeuer: as also in the verse following they doe by comparison of the confidence of their enemies more fully expresse it, saying: *Some trust in chariots, and some in horses, but we will remember the name of the Lord our God*: that is, whereas others did trust in outward meanes, as chariots, and such like, they did trust onely in the power and grace of Almighty God.

1. Sam. 16. 13.

This teacheth vs to come so prepared vnto prayer,

H h

that

We must pray
in faith, belee-
uing that God
will heare vs.

Heb. 11. 6.

Matth. 13. 58.

Marc. 6. 5.

Matth. 17. 20.

Without faith
we can receiue
nothing of
God.

Marc. 9. 22.

that wee beleeeue beforehand, that God will heare our prayers, and that we shall not pray in vaine, but he will giue vs the thing that we aske. And this faith is so requisite and necessarie, that without it neither are our prayers acceptable vnto God, neither can wee looke to receiue any thing at his hand. *For without faith it is impossible to please God,* as in no other duties that we doe, so not in prayer. And faith is requisite in all those that aske any thing of God, euen as all they that came vnto Christ in the dayes of his flesh, to receiue any thing of him, hee required of thē this first, That they should beleeeue. For as it is said of them of his owne countrey, when he was among them, *He could not doe many great workes there, for their vnbeleefe sake* (he could haue done ynough, his diuine power was sufficient, but they had not faith to receiue them;) and as himselfe said to his disciples, *That they could not cast the deuill out of the child that was brought vnto them, because of their vnbeleefe:* So there vpon that occasion he sheweth, what great things by faith might be obtained, in these words, *Verely I say vnto you, if yee haue faith, as much as a graine of mustard seed, ye shall say vnto this mountaine, Remoue hence to yonder place, and it shall remooue.* And then he giueth this generall doctrine, *That nothing shall be impossible to them that beleeeue.* And S. Marke the Euangelist reporteth that storie thus; That when the father of the child laying out the pitifull estate of it, as how the deuill did oftentimes cast the child into the water, and into the fire, to destroy it, at the last burst out into these passionat words: *But if thou canst doe any thing, helpe vs, and haue compassion on vs.* Christ made him this answere, *If thou canst beleeeue it, all things are possible to him that beleeueth:* shewing that he was able and willing, if there wanted not faith in him: for faith is as it were an hand, whereby we doe receiue all things from God. Therefore, as without the hand of our bodie, and vnlesse we hold it out, we can receiue nothing from men, though it be offered vnto vs;

so though God of his infinit goodnesse bee readie to giue, we for our part cannot without faith receiue, that is, not so plentifully as otherwise we might; and by that, we may receiue all things that we need: and therefore that they might obtaine something for him, *David* teacheth them to pray in faith, when they say, *I know that God will helpe, &c.* But the time will not suffer me to finishe this doctrine at this present, wee shall heare more of it the next day by the grace of God.

The eighteenth Sermon vpon the sixt verse.

Now know I, that the Lord will helpe his annointed, &c.



He last day, besides the generall meaning of the whole verse, this first point of doctrine was deliuered out of it, That by the example of this people wee must learne alwayes to pray in faith, if we will receiue any thing at the hands of God: and now for the

By faith onely we enioy all Gods promises.

further confirmation and vse of the same, we must consider, that all the promises of God are made vnto vs vpon this condition only, and not otherwise, namely, That we belecue them, and then God will verifie them. As when he promised to *Abraham*, that in his seed all nations in the world should be blessed; by faith he obtained this promise, though his wife was barren, and both of them so old that by the course of nature they were past children: For the Apostle sayth of him, *That aboue hope he* *Rom. 4.18.* *beleueed vnder hope, that he should be the father of many nations, according to that that was spoken to him, So shall thy seed be: and so likewise, whereas it was promised vnto Sarah, That shee*

H b ij

should

Gene. 18. 10.

Heb. 11. 11.

Math. 1. 21.

Christ required faith of all that came vnto him.

Math. 8. 5.

Math. 9. 29.

Vers. 20.

should haue a sonne, shee by faith did enioy that aboute the course of nature : as it is written of her also ; *That through faith Sara receiued strength to conceiue seed, and was deliuered of a child when she was past age, because shee iudged him faithfull which had promised.* And thus haue all holy men and women enioyed the promises, as is shewed at large in the eleuenth chapter to the Hebrewes. And therefore Christ himselfe, *as he was promised to be a saviour, and so come into the world, according to his name Iesus, to saue his people from their sins :* so all they that came to him for health of soule or bodie, so many did receiue it as did belecue, and in that measure that they belecued. And therefore it was said to the Centurion, that came and sued for his seruant that lay sicke of the palsie and was grieuouly pained, *Goe thy way, and as thou beleuest, be it vnto thee :* and the seruant was healed the same houre. Hee had beforehand professed his faith sufficiently, when he said, *That Christ needed not to come, but might speake the word, and doe it : neither was he worthy, that Christ should come vnder the roose of his house.* Thus he asking in faith, receiued not onely for himselfe, but for another. And so in the next chapter following it is said, *That two blind men followed Iesus, crying in the way : O sonne of David haue mercie vpon vs : when he came into the house, bee said vnto them, Belecue ye that I am able to doe this? and they said, yea Lord : then touched he their eyes, saying, according to your faith be it vnto you : and their eyes were opened.* Thus praying in faith these men obtained also. And in the same chapter he said to the woman that was healed of the bloody issue, *by touching the hemme of his garment, Daughter be of good comfort, thy faith hath made thee whole :* for she had said in herselfe before, *If I may but touch his garment, I shall be whole.* Thus we see that as all that had faith (comming to him) they did receiue: so on their part, faith was the only cause that they did receiue : and therefore the health of their soule and bodie is imputed vnto their faith, *Thy faith hath made thee whole.*

Now

Now all these things, as the rest of the Scripture, *and Rom. 15. 4.*
whatsoever things are written aforetime, are written for our learning, that we through patience and comfort of the Scriptures might haue hope: I meane hope, that if we pray thus in faith, as these did, we shall obtaine whatsoever wee aske according to Gods will, though the matter be neuer so great. As we see also, that this people did here: for in the next Psalme they giue thanks for that, which here in their praiers they assure themselues that they should receiue. And so all men shall find that to be true in praying vnto God, which the Apostle speaketh of, asking wisdom: That if they lacke any thing, let them aske it of God, who giueth liberally, and reprocheth no man, and it shall be giuen him: but then he addeth this caueat, saying: But let him aske it in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the wind, and carried about: neither let that man thinke, that he shall receiue any thing of the Lord. *Jam. 1. 5.* Where he sheweth what is the right manner of praying, namely, that as we cannot pray at all for any thing, vnlesse wee haue Gods word and promise for it; so before we doe pray, we must belecue it. Therefore as by prayer wee doe shew, that we belecue and hope for the grace promised; so he that hath not this faith in Gods promises, prayeth hypocritically, that is, more with his tongue, than with his heart. Seeing then, that Gods promise is sure and certaine, he would not haue vs so to pray, as that we should doubt and call into question, whether wee should bee heard or no. And this he sheweth by an excellent and very fit comparison: for as the waues of the sea are tossed and carried away; so they that belecue not, both are vnquiet alwaies in their minds, yea though they haue prayed, and are altogether vnworthie to receiue any thing. Therefore when wee come to God in our prayers, let vs beforehand belecue, that hee will heare vs, and so pray in faith, and say, as this people doth here, *I know that God will heare and helpe: so shall our prayers be*
 H h iij accep-

We cā receiue
 nothing, vn-
 lesse we aske
 it in faith.

acceptable vnto God, so shall we receiue that that we aske of him ; and so shall our minds bee pacified and quiet.

Few pray in any assurance that God doth heare them:

Iam. 1. 7.
And so obtain nothing of God.

Matth 17. 17.

Let vs then examine our selues, and see whether alwaies when we haue come to prayer, we haue had this faith and assurance, that God would heare vs and helpe vs : and then we shall find, that some haue beene so farre from it, that they haue neuer once thought of it ; but they haue come to prayer, neither knowing any such thing, nor regarding it. And thus haue they done not only in the dayes of ignorance & superstition, whē they held it an error for a mā to think, that he might be assured of any thing from God, though he prayed for it neuer so earnestly, and when they prayed in an vnknowne tongue, and so knew not themselves what they said, and therefore could not by prayer haue any assurance that they were heard : but also in this cleare light of the gospel, many haue and do still both in their priuat prayers, and in these publicke, come so coldly to God, and as it were for fashion, that they neither know, nor desire to know, nor thinke it possible to know, that God will hear them. And so these wauering minded men being vncertaine in their minds, and tossed too and fro like the waues of the sea, may be assured, *That they shall obtaine nothing of God*, as the Apostle saith. But let vs endeouour to put that in practise which the people did here, that euery one of vs may say, *I know that God will heare* : so shall we obtaine such things as we aske. For if the disciples of our Sauour Christ could doe nothing for the fathers child possessed with a deuill, when there was most need, because of their vnbeleefe; then shall wee also for the same vnbeleefe of ours obtaine nothing neither for our selues nor for others, when there is most need. And as on the other side hee said againe vnto them, *That all things were possible to him that beleeueth*, so shall we find it to bee true in our selues; then when wee pray in faith, it shall

shall be possible for vs to obtaine all things according to Gods will, euen those that vnto the vnbeleeuers shall seeme impossible.

Now though this place of Scripture doth not so properly require, to shew how wee shall come to this faith, and assurance in prayer, that God will heare it; but rather onely that wee ought to haue it, and not to pray without it: yet that I might not leaue this doctrine vnperfect, it is necessarie to say somewhat of it. First therefore, as *euery good and perfect gift is of the spirit of God, and cometh from above, euen from the father of lights*, so doth this most of all. And as the Lord by his spirit opened the heart of *Lydia*, that she beleued that which *Paule* preached: so Christ Iesus is he, vpon whose shoulders (as the Prophet speaketh) is laid the key of the house of *Dauid*, that is, of the whole Church of God, so that he onely openeth, and no man can shut, and he shutteth, and no man can open: that is, he onely by his holy spirit openeth our hearts, that we may beleue, and giueth vs assurance in all things of the fauour of God: therefore we must pray to him, that hee would giue vs that assurance, and so open our hearts, that we may beleue that he doth heare our prayers. But because this is wrought in vs by meanes, and our faith is grounded specially and onely vpon the promises of God, and all assurance of being heard, ariseth from thence; we must know, and beleue, and meditate vpon them, before we pray, that so by them we may be assured, that he will heare vs, according to the vndoubted truth of the same. And the more that wee can doe thus, the greater assurance of being heard shall we haue, when we pray vnto God. And besides this we must know, that the same assurance is confirmed and encreased by our former experience dayly: so that when we haue marked, how God hath at other times and in other things heard vs, we may assure our selues from thence, that he will doe so now also. For as among men, when we haue oftentimes made

How this assurance of being heard, is wrought in vs.

triall

triall of a friend in the time of our need, wee goe to them afterwards, as any necessitie shall be vpon vs, with great confidence, and doubt not before wee come to them, but we shall speed, if they haue it : so vpon our former experience with the Lord, we ought much more boldly to come vnto him in times of need, who hath not onely promised, and so is willing, but being almightie, is also able, and being true and iust in his promises, will helpe vs. And according to experience of former times, some doe read this text that we haue in hand (although I approue of the other rather which I haue followed) after this manner : *Now know I that the Lord hath saued his annointed, and will heare him from his Sanctuarie :* and so they confirme their hope by the time past, in that they haue marked the goodnesse of God towards their king in sauing him before in other dangers, as he was in many : and so doubt not, but that hee will heare them for him now, and still saue him. But to returne to that that we spake of before, namely, How we shal come to this assurance of being heard. First of all we are to consider of the promises of God, vpon which our faith must be grounded, and which must giue vs assured knowledge of being heard : we may see how to this end the holy Patriarch *Iacob* did meditate vpon them, to strengthen his faith, and in his prayer did (as it were) put God in mind of them, and comfort himselfe in hope of them, when he prayed thus : *O God of my father Abraham, and God of my father Isaac : Lord which saidest vnto me, Returne vnto thy countrey, and to thy kindred, and I will doe thee good ; I pray thee deliuer mee from the hand of my brother, from the hand of Esau : for I feare him, least he will come and smite me, and the mother vpon the children. For thou saidest, I will surely doe thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.* So that when his brother *Esau* came against him with foure hundred men, and he remembring his former inueterat mallice, feared that he would destroy them all, both young and old,

First by meditating vpon Gods promises.

Gen. 32 9.

old, mother and children, he prayeth vnto God for deliuerance: and that he might doe it with assurance of being heard, he looketh to Gods promises, who had said, that he would doe him good.

So must we doe in like maner, I meane when we come to prayer, we must throughly consider of Gods most gracious and mercifull promises: which to that end are so infinit in number, for the good both of our soules and bodies, and for this life and the life to come, and for our selues and others, that I need not name any. Our sauiour Christ speaketh thus vnto vs in the Gospell, *Aske and Matih. 7. 7. it shall be giuen vnto you: seeke and you shall find, knocke and it shall be opened.* And againe thus the Lord speaketh in his owne person by the Prophet: *Call vpon me in the day of thy Psal. 90. 16. trouble, and I will deliuer thee, and thou shalt glorifie me:* and many such like we haue in the word of God. Now these promises we must remember are not made vnto vs for our owne selues, as for our owne worthinesse, but for *Which are made vnto vs, and fulfilled in Christ. Iohn 16. 26.* Christ Iesus sake; who hath sayd, *That whatsoever we aske the father in his name he will graunt it vnto vs.* For (as the Apostle saith) *All the promises of God in Christ are Yea, and in him they 2. Cor. 1. 20. are Amen, vnto the glory of God: that is, in him, and for his sake* shall most certainly be performed. Therefore for the verifying and fulfilling of them vnto vs, and for our assured hope of them in our prayers, we must not stay in the consideration of our selues, to say, It is true in deed, that God hath promised to heare me; what cause is there in me that he should doe so? for in our selues we shall find nothing but vnworthinesse, and all causes to the contrary: but we must looke only to the merits and worthinesse of Christ Iesus, for whose sake they were first made, and for whose sake they shall be all of them fulfilled. And thus we may perceiue, that one cause for our doubting and little assurance of being heard, is the ignorance or not sufficient meditating vpon the truth of Gods promises. Therefore when we come to prayer,

let vs thinke of them, that by them we might know that God will heare vs; for he that is faithfull hath so promised.

We must meditate vpon those promises specially, which doe concerne our present estate.

Gen. 32. 9.

Ezek. 38. 21.

Math. 11. 28.

And as we must thus generally meditate vpon the promises of God: so because he of his infinit goodnesse hath made many promises vnto vs, according to euery need of ours; that we might be assured not onely generally that God will heare vs, but particularly for that very thing that we stand in need of, and haue prayed for: we must specially giue our selues to the meditation of such promises, as doe most neerely conceiue that case of ours. And thus we haue already seene how *Isaak* did, when he was returning from *Laban* to his fathers house at the commaundement of God, and by the way was in great daunger (as he thought) of *Esau*, he prayeth vnto God, and though the Lord had made many other promises vnto him, yet at this time he specially thinketh of that, that God had sayd vnto him concerning that matter: and so beginneth his prayer thus, *Lord which saydest vnto me, returne vnto thy countrey, and to thy kindred, and I will doe thee good; deliuer me out of the hand of my brother Esau:* and then he returneth vnto the promise of God againe, in these wordes: *For thou saydest, I will doe thee good.* And so must we doe for the obtaining of this assurance. As for example, if we pray for the forgiuenesse of our sinnes, and the assurance of the same, let vs seriously thinke vpon such promises, as God in his word hath made to that end: *As at what time soeuer a sinner repenteth him of his sinne from the bottome of his heart, I will put out all his wickednesse out of my remembrance, saith the Lord, by his Prophet:* and againe what our sauiour Christ saith in the Gospell, *Come vnto me all yee that are wearie, and laden, and I will ease you:* where he calleth all without exception. So that if we find the burden of our sinnes intollerable vnto vs (as they are in themselves) and we are weary of them, as of an heauie burden able to presse vs downe vnto the bottome of hell,

hell, and there to hold vs for euer; and doe vnfaignedly repent vs of them, and haue a full purpose to leaue them: then praying to God for the forgiuenesse of them, we may know assuredly that God will heare vs: for here we haue his promise for it. And so must wee doe for any thing else that we need and pray for: as for this visitation of the plague, if we would pray for our brethren that are vnder it, in some good assurance, that God in his good time will of his vnspeakeable mercy and louing kindnesse remooue it, or mitigate it; let vs meditate vpon that, which God hath promised to such kind of prayers: as when the Apostle S. Iames saith, *Is any sicke among you, let him call for the Elders of the Church, and let them pray for him; and the prayer of faith shall saue the sicke, and the Lord shall raise him vp, and if he haue committed sinne, it shall be forgiven him: & therefore he willeth them to acknowledge their sinnes one to another, that they might be healed, for the prayer of a righteous man auaieth much, if it be feruent.* As this state of ours in this visitation of the plague.

Where we see, what is promised to some few of the Church, praying for them that are visited with sicknesse, (and that iustly also for their sinnes and for their offences) that such prayers shall not be in vaine, but most auailable through Gods goodnesse, for the pardoning of their sinnes, and for the remoouing of the punishment of the same; if so be that they that pray be righteous and holy men, and pray feruently. Then from hence may we be assured in the like case, that if an whole Church and Congregation of Gods people, yea many Churches in diuers places, doe pray feruently for them; and they that are sicke and vnder Gods hand will confesse their sinnes vnto him, and repent them of them, and by this plague of God iudge themselves for them; that he will put an happie end to it in time, though most righteously deserued, and pardon their sinnes, that haue beene the cause of it: that so wee might say before hand, *Now I know, that God will heare vs: as indeed by his*

grace at this present, we doe and may see most cleerely, that by diminishing of it in the chiefe cities and places of this Realme where it is, and that also by lessening of it in so great measure, *He hath heard our prayers, and graunted our requests* : That so hereafter by this blessed experience that we haue in one thing, we might be moued to come vnto him in great assurance, not doubting but that he will heare vs then also. And thus alwayes from time to time, as the Apostle sayth, *Come boldly into the throne of grace, that we may receiue mercy, and find grace to helpe in time of need* : and therefore we must take this blessing vpon our brethren, as a fruit of our daily prayer, and marke it well to that end.

Hebr. 4. 16.

Experience of
former times
increaseth our
assurance of
being heard in
prayer.

And this is that that should be spoken of also, concerning that assurance that we should haue in prayer, of being heard, That by dayly experience of Gods goodnesse and mercifull dealing with vs, we shall dayly grow therein : and therefore that we might come vnto it, it is requisite that wee should greatly acquaint our selues with prayer, and pray often, and marke the sequell, and what followeth after our prayers. For concerning this one point, it must needs be a very good reason, when we doe pray, to make vs know that God will heare vs; when we know already by experience, that he hath often heard vs before. For seeing the same promises still remaine, and God is the same that made them, to performe them, and there is no change in him, for as the Apostle (where he speaketh of prayer, and to encourage vs to aske) saith, *That he giueth liberally, and reprocherh no man: and after saith, that there is no variablenesse with him, nor shadow by turning* : that is, though the sunne by turning from the East to the VVest, maketh great alterations, so that it is sometime light, and sometime darke; and besides, the shadow is now here, and now there, and so is not alwayes alike: yet it is not so with God, but he is alwayes like himselfe. Therefore as he hath giuen in former times,

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James 1. 5. 17.

Reasons of
the same.

so will he do still, if we pray to him as we haue done : for he is no niggard, but giueth liberally to all that aske, & reprocheth no man with that that he hath giuen : nei- is he any changeling, but constant in all his wayes. And besides *Iesus Christ* the mediatour of the promises, *Hee is the same to day, that he was yesterday, and will be euer :* and he at the right hand of God maketh request for vs continually, and is not wearie of his office, neither is his loue diminished one whit towards vs. Therefore we may wel build our hope for the time to come, vpon our former experience, as vpon a sure rocke that shall not bee remooued. And so we may pray as *Dauid* did, *O Lord quicken me according to thy custome :* as if he had sayd, Thou hast often heretofore quickened and reuiued me by thy word and by thy spirit, therefore doe so now also in this great sorrow and deadnesse of mind ; for I stand in as much need of it as euer I did, and thou art as well able to doe it, as thou hast beene. Thus from the custome of Gods former dealing, he hopeth that he will doe so now. And indeed there is great reason of it : for if we haue had often recourse to any man for help in the time of our trouble, & we haue seene how he hath bin most willing to do it from time to time ; we will not doubt of him, but that he will doe so still, and that we shall find him a faithfull friend vnto vs, as he herto he hath bin & the oftner that we haue made triall of him, and haue found, that he neuer deceiued vs, the bolder we are to come vnto him, and do assure our selues of help from him aboue all other in the world ; so that if all should faile, we would make account of him. And we see that the beggers that goe vp and downe from doore to doore, will be most bold of reliefe there where they haue had often almes : and if they should find it otherwise at any time, they would greatly maruaile at it, and thinke that there were some strange alteration in them ; and they would say to them, You had wont to be a good master and mistris vnto me,

I i iij

and

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Hebr. 13. 8. and
7. 24.

Psal. 119 149.

4

and to do so and so for me, and that made me the bolder to come vnto you now: thus would they plead for themselves. So we then much more vpon former experience of our prayers heard, and of the reliefe that wee haue found at Gods hand (seeing there is no change in him, nor in his promises) must learne to know, that if there be no change in vs, but we be the same that we haue been, and seeke to him and serue him as we haue done, he will heare vs, and helpe vs, as he hath done before.

That we might
haue this ex-
perience, we
must vse pray-
ers not sel-
dome, but of-
ten.

To this end it is requisit, that we pray often; for experience ariseth not of one action, nor of some few, but of many; and the best experience is gotten by the obseruation of many things in a long time: and therefore they that liue long and practise much, haue the greatest and best experience. So that if we will haue experience of Gods goodnesse in hearing our prayers, that thereby we might know that he will heare vs still, we must pray often, and be well acquainted with this holy ordinance of prayer. For as among men, it is not the coming once or twice to a man, and that a long time one after another, yea though he speedeth, that can giue him any great encouragement to presume of his helpe in the time of great need; but that hee hath beene long acquainted with him, and made often triall of him. So is it with God, it is not the praying now and then to him, that can by experience giue vs any great assurance, that he will heare vs, and helpe vs in time of our trouble; but that we haue vsed it often, and vsed it a long time, and haue found, that we haue neuer beene sent away emptie. For the Lord sometimes heareth the wicked, and now and then giueth them something that they aske; but as they pray seldome, so oftentimes they aske and receiue not, as the Apostle saith, *yea they crie, and the Lord beareth them not*: but as they haue stopped their ears at the word of God, so he stoppeth his cares at their prayers: so they can haue no assurance by experience, though

*Iam. 4. 3.
Isai 1. 15.*

though God haue giuen them something : for a man *Mich. 3.4.*
 may once or twice do for his enemy, and for him whom *Zach. 7.13.*
 he neuer meaneth to gratifie any more. Another cause
 then, why wee haue so little knowledge in the time of
 our need, that God will heare vs, is, that we haue so lit-
 tle acquainted our selues with prayer, and that we haue
 not done as the Apostle willeth vs, namely, *in all things Phil. 4.6.*
made our requests knowne vnto God in supplication and prayer :
 that is, we haue not so often prayed vnto him, as wee
 haue need, and so we haue not that experience that we
 might haue had. Seeing then that this is a great blessing
 of God, which is or should be desired of all, namely, to
 know when we pray, that God will heare vs; let vs come
 often vnto him in prayer: and that I may vse the words
 of S. Paule, In all places and vpon all occasions lift vp
 pure hands vnto God, that we may haue often talk with
 God, and be (as it were) well acquainted with him, and
 so by experience know, what account we may make of
 his helpe.

And that our experience herein might be such as it *And then wee*
 ought, we must not onely pray often, as hath beene said *must marke*
 before: but especially we must well see, and diligently *what follow-*
 marke how God graunteth our requests, and alwayes *eth vpon our*
 consider, what hath followed vpon our prayers. And *prayers.*
 this is that that *David* sayth of himselfe: *Heare my voice Psal. 5.4.*
in the morning, O Lord, for earely in the morning I will direct my
prayer vnto thee, and I will wait: where he saith, That when
 he had prayed vnto God, he would tarric Gods leisure,
 and consider what followed vpon his prayers. For
 all good experience ariseth not so much of the often
 practise of a thing, as of the wise and diligent observa-
 tion of the euent of it: insomuch that some shall vse a
 thing very often, and yet make little or no vse of it at all
 to themselves: as we see some neuer marke what meat
 or drinke doth hurt them. But the skilfull physition,
 that hath often prescribed a medicine against such a dis-
 ease,

For want of
this we haue
not that assu-
rance from
experience,
that we might.

ease, and hath marked in his patient, how it hath wrought, and how he hath been cured by it, thereby gathereth a certaine knowledge, that this medicine is good for the cure of such a disease: for (saith he) I haue not only often giuen it, but haue found, that many haue been cured by it: and thus all rules of that art, as of all other, arise of experience, that is, of marking what was the effect of such a cause. So then, when a man hath not onely often prayed vnto God, but hath also marked, how he hath obtained his requests at the hand of God: then, specially from the promises of God, and secondly from his owne experience of the truth of them, hee gathereth a certaine knowledge, *that God will heare him*: for he considereth how according to that goodnesse that is in him, and the truth of his promises, he hath oftentimes heard him before. Otherwise it may come to passe, that though the Lord hath often heard vs, and that in many things, if we either through negligence haue not regarded it, or through carelesnesse haue forgotten it, we can haue little knowledge in the time of our need, that he will heare vs. And thus the Lord many times in iustice punisheth the vnthankfulnessse of men, who marke not his fatherly dealing towards themselues, for their owne comfort, and the praise of his name: that though he hath often holpen them, and all the world hath seene it, yet in their greatest need they are in as much doubt of his goodnesse, and pray with as great distrust, as though he had neuer done any thing for them before. As on the other side he thus in mercy and fauour plentifully rewardeth the thankfulnessse of those that often pray and call vpon him in the time of their trouble, and also carefully marke, and diligently remember, what hee hath done for them, to prayse his holy name for the same, that by this good experience they know, what he will doe for them for the time to come.

And

And thus it falleth out, when we haue any dealing with men : as when in any distresse we shall be in such case, that we know not whom to seeke to for helpe; and we complaining of it, one should say to vs, Goe to such a man; and then we should say, nay, for I know not what he will doe for me, he neuer did any thing for me yet, and therefore I haue no great cause to presume of his helpe. Then the other shall say to vs againe, yea, that is not so : for I remember my selfe how at such a time, in such a need, you had great succour and comfort from him: then we being not able to denie it, should say, It is true indeed, as you say, but my memorie is so ill, that I had cleane forgotten it. Are we not here iustly punished for our vnthankfulness, to doubt of a mans good will there, where there was no cause? So is it when by forgetting Gods mercifull dealing towards vs, we doubt of his goodness in the greatest time of our need, without any iust cause. But otherwise he that well beareth in mind what benefits from time to time hee receiueth of men, to be thankfull vnto them for the same; he can in any distresse presently tell what to doe, and say, to his owne comfort, as namely, I will goe to such a man, for I remember how often he hath done for me heretofore. So fareth it with all them, that marke what God hath done for them. In this respect therefore it is requisite, that we keepe a register of all Gods benefits, and say to our selues as *Dauid* doth, *Praise the Lord O my soule, and forget not all his benefits.* Especially we must marke diligently, what things he hath done at our prayers : the same *Dauid* also saith of himselfe, *This poore man cried, and the Lord heard him, and saued him out of all troubles.* And as hee in some cases did make speciall Psalmes, which beare the titile of remembrance, and they were made specially that by them he might keepe a thankfull memorie of Gods benefits : so ought we to doe some thing to helpe our memorie this way, especially when we see how for-

Thus is it,
when we haue
any dealing
with men.

We must there-
fore keepe a
register of
Gods benefits.
Psal. 103. 1.

Psal. 34. 6.

Psal. 38.

And namely
how God hath
lessened the
plague at our
prayers.

getfull we are of them : that so vpon long experience we might say, *I know that God will beare and helpe me.* Therefore when we haue prayed for any common benefit, or for any deliuerance, as feare of enemies, and such like, when we haue prayed in the Church here for any that haue beene sicke, when for others in other cases priuately, when for our selues at home or any of ours ; if we had from time to time marked and remembered in all these, how God hath answered vs gratiouly, we might now, when we meet to pray for the remouing of this visitation, haue had greater hope of being heard than we haue, and greater assurance of Gods goodnesse towards vs. But seeing we haue beene so vnprofitable in times past, to our owne hinderance, let vs make the best vse of the time present, that we can. And therefore now seeing in this mortalitie of the plague, we see so great fruit of our prayers at the last, that as in other places it is greatly diminished, so in the chiefeft citie of this land it is fallen from three thousand and foure hundreth a weeke, to lesse than two hundred (for the which Gods name be prayed) let vs profit by this experience, to know what hee will doe for vs at all times when we pray. And thus much out of these wordes both for the assurance of faith in which we should pray, and for the meanes whereby we may attaine vnto it.

The

The nineteenth Sermon vpon the sixt verse.

Now know I, that the Lord will helpe his annointed, &c.



Shall not need to call into your remembrance the doctrine of the last day, gathered out of this verse, concerning the assurance of being heard, that we should pray in: which is so necessarie, that without it we cannot pray acceptably to God, comfortably to our selues, nor profitably to others. I am now to proceed, and here to consider of these words, where hee saith, *Now I know*: for seeing this faith (*that God will heare vs*) is so requisit in prayer, it may be demaunded, VVhy he did not begin with it at the first, and to say in the beginning, *I know that God will heare*: but that he commeth to it so slowly, and as it were at the last, to say, *I know*. VVhat? did he, the author of the Psalme, euen *Dauid*. did he not know it vntill now? that he sayth, *Now I know*: did he not know it before this time? VVas all the former part of the prayer with doubting, or without knowledge of this? Or would he haue the people whom he taught thus to pray, and left this forme for them, not to haue this knowledge, or not to labour for it, till they come to this? Yes vndoubtedly, both himselfe did know in the beginning, that the Lord did and would heare him, els to what end did he pray? and he would haue them euen at the first, and before they began or spake one word, to beleue that God would heare them, otherwise they could not pray in faith, and so neither please God therein, nor looke for any thing at the hand

Now know I.

By continuing
in prayer, our
assurance of
being heard,
encreaseth.

of the Lord for him. VVhy then doth he himselfe say, and teach the also to say, not onely, VVe know, but *Now I know that God will helpe*? Surely to this end, to shew, that as he hath faith in the goodnesse of God, that hee would heare him indeed, so he had it in measure, and it encreased in him by degrees, as it doth in all other men. Therefore as hee was directed to make this prayer by the spirit of God, so when he came to this part of it, it did specially shew forth it selfe in the assurance of faith, which hee had thereby, and so caused him to breake out into these wordes, *Now know I*: because that by continuance in prayer he attained vnto a greater measure of faith and assurance than he had at the first. And this great affection of the mind in prayer, he was willing to commend vnto them, to that end, that they might both labour for it, and looke to come vnto it euery one in their measure; namely, that the longer and the more earnestly they prayed for him, the greater assurance they should haue by the spirit of God, that the Lord did and would heare them. And therefore though they did know at the first, that God would heare them according to his will, as hee had promised, which promises they were not ignorant of: yet by continuing in prayer, or after their prayer, they might looke to be further assured of it from God by his holy spirit, that was in them.

As in all the
parts of Gods
seruice, the
longer wee
continue in
the, the more
doth his spirit
by them work
in vs.

For the Lord God vseth thus to worke by his spirit in those that be his, that when their hearts are prepared aright to serue him, the longer that they continue vnder the meanes of their saluation, the more effectually is the operation of his holy spirit in them thereby. As for example, in the hearing of the word of God, they are more affected in the midst than they were at the beginning, and many times most of all in the ending; if they be diligent and attentue hearers, and not drowsie and carelesse, and labour to stirre

vp the spirit of God in themselves. So is it in praying also, when they come to it with due preparation of the heart, the children of God doe often find, that though they had some good measure of faith in Gods promises, and feeling of his loue in the beginning, yet by continuance in prayer, the same was greatly enlarged and encreased in them: so that it was more at the middest, than at the first; in so much, that then they could say with greater freedome of the spirit, and assurance of faith, Now know I indeed, that the Lord will helpe me, and doth heare me from heauen: and in the end they haue had more assurance: and sometimes after they haue done praying, most of all. Thus their faith, knowledge, and assurance, that the Lord did hear them, it hath growne by degrees, and encreased till it came to the full, when they haue prayed feruently. And hereupon it commeth to passe, that we find in the Psalmes, that very often they breake out into some sudden passion of ioy, or glorying in the Lord, and as it were boasting of the goodnesse of God towards them: as though they had then euen alreadie obtained their desire: because they felt and found that the Lord did giue them some good assurance of it. As wee see how (besides that which they professe here) in the end of the Psalm, they vtter these words of great confidence, as though the victorie were alreadie gotten, which if it had been, it had beene in vaine to pray for defence against enemies: they speake, I say, thus confidently, *They are brought downe and fallen, but wee are risen, and stand vp right.*

And this is that which wee may obserue, and most clearly see, first of all in the third Psalm: where hee beginneth his prayer very vncomfortably, and greatly complaineth of the multitude of his aduersaries, that rebelliously were risen vp against him, saying, *Lord how are mine aduersaries increased? How many rise against mee. Many*

Thus David beginning his prayer somewhat doubtfully, endeth with great assurance. Psal. 3. 1.

Verse 3.

Verse 4.

Verse 5.

Verse 6.

Rom. 8. 26.

say to my soule, there is no helpe for him in God. Afterwards he confirmeth his faith in the goodnesse of God by the consideration of his nature, that he is a defence & buckler to them that are vnarmed and without defence: and he giueth glory to them that haue ignominie cast vpon them without a cause, and he rayseth vp them that are falling, saying, *But thou Lord art a buckler for me, my glory, and the lifter vp of my head,* And then he gathereth more strength of faith from former experience, saying, *I did call vnto the Lord with my voyce, and he heard me out of the holy mountaine:* and to this he addeth, *Shelah,* to shew how greatly it did affect him, and what comfort he had in this to remember, that God had heard his prayer in former times: and then further addeth for the strengthening of his faith, that the Lord in other great danger had defended him, saying, *I laid me downe and slept, and rose vp againe: for the Lord sustained me.* And thereupon inferreth this confident speech, full of assurance: *I will not be afraid for ten thousand of the people that should beset me round about.* VVhere he doth glory by faith, that though his enemies were neuer so many, and himselfe in neuer so great danger of them, hee would not bee too much afraid of them, but was assured that the Lord would defend him in the midst of them. And this assurance of Gods defence hee obtaineth now at the last, by continuing in prayer, and by those meditations which he had in prayer of the goodnesse and mercie of God towards all his, and now specially towards himselfe: which he hath set down in the former verses, and part of his prayer. So falleth it out with others, that the spirit of God in them, which is the spirit of prayer and of all assurance, as it stirreth them vp to pray; and when they cannot tell of themselves what or how to pray, as they ought, the same spirit helpeth their infirmities, and stirreth vp in them sighes and grones, and desires of the hart, which are acceptable, and which God alloweth of, because they are according to his will:

will: so the same also helpeth their infirmities in this point, that whereas they began to pray in great weaknesse and much doubting because of their temptations; by calling into their minds more freshly than before, the promises of God made in his word, and the often performance of the same to others & to themselves; it causeth them to grow in faith, & doth giue them some greater assurance of Gods fauours, and of being gratiouly heard, than they had in the beginning, & they know then more fully that he doth heare them, and will helpe them. And though this may seeme strange to such as are not acquainted with prayer, who vse it very seldome or not at all, and make it but a matter of forme and custome: yet I doubt not, but that we haue a great cloud of faithfull witnesses, who vsing prayer often of conscience, and in the feeling of their wantes, and making it a dayly exercise, and therein deale with the Lord in good earnest, as those that would obtaine some thing at his hand, and rest not in the bare action of prayer, as in a worke wrought, or a certaine taske performed and done; who doe and are able to subscribe most willingly vnto the truth of this by their owne practise. So that as *David* making this prayer, when his sonne *Absolom* with *Achitophell* and many others raysed vp a rebellion against him, in which for the safegard of his life he was compelled to flie out of Ierusalem (as appeareth by the title of the Psalme) did by continuance in feruent prayer, obtaine this assurance, That the Lord would defend him, and confound them all, and therefore he would not be afraid of them, if there were ten thousand of them, and they all should beset him round about; that is, if he were brought into great straits (as indeed he was:) and truely it came to passe in the end, for *Achitophell* did hang himselfe, and *Absalom* was hanged by the haire of the head. As, I say, *David* then had assurance of this before hand: so also others of Gods seruants in their daungers and troubles

And so the
spirit of God
in prayer hel-
peth the infir-
mities of the
rest of his ser-
uants.
Hebr. 12. 1.

troubles praying to God feruently, (as he did) haue in some good measure to their owne comfort, and the comfort of others that haue prayed with them, obtained of God by his spirit an assurance, that the Lord did heare them, and would be mercifull vnto them, and they by faith haue professed the same to others beforehand.

*Dauid againe
by continuing
in feruent
prayer, grow-
eth in assu-
rance of being
heard.*

And this growing and increasing in the assured hope, That the Lord will heare vs (whereof we now speak) *Dauid* againe setteth downe by his owne experience in the sixt Psalm, (as indeed I must needs confesse, that he was a man of wonderfull great experience both of his owne infirmitie, and of Gods mercifull dealing towards him:) which Psalm was made when he was grieuously sicke and like to die, and did not onely feele the hand of God heauie vpon himselfe this way (as appeareth by his grieuous complaints and outcries) but he was troubled in his mind for his sinne: and in this estate he prayeth vnto God, To remoue from him this great token of his wrath and displeasure, that was vpon him, and to take away this grieuous scourge that he was then afflicted with, and to giue him both health of bodie and quietnesse of mind: of both which at the last hee obtaineth so great assurance by faith, through the inward working of Gods spirit, that he doth openly glory of it against all his enemies, that reioyced at his fall. And for the vnderstanding of this it is requisit (especially for the simpler sort, to whose capacitie I haue especially framed my selfe) requisit, I say, to set down in order the words of the whole Psalm; for otherwise, neither the great confidence, and reioycing of his faith, which in the end with much struiuing he attained vnto; nor the feruencie of his prayer, which was a meanes whereby Gods spirit wrought it in him, can be so fully perceiued, or made plaine vnto you. Thus therefore he beginneth his prayer,
O Lord, rebuke me not in thine anger, neither chastise me in thy wrath:

wrath : haue mercie vpon me O Lord, for I am needie : heale me, for my bones are vexed : My soule is also sore troubled, but Lord how long wilt thou delay ? Returne, O Lord, deliuer my soule, saue me for thy mercies sake : for in death there is no remembrance of thee, in the graue who shall praise thee ? I fainted in my mourning, I cause my bed euery night to swim, and water my couch with teares : Mine eyes is dimmed for dispiht, and sunke in because of all mine enemies. Here we see that in these seuen first verses he complaineth most grieuouly of his owne estate, & prayeth most feruently vnto God for deliuerance : and no man can say more either to expresse the griefe of his mind, or his feruent desire to haue releefe and comfort. See then I pray you in the words following what a great alteration there is made in him of the sudden, and what a wonderful great change he findeth in himselfe: when he sayth thus. *Away from me all ye workers of iniquitie : for the Lord hath* Vers. 6.
heard the voyce of my weeping. The Lord hath heard my petition, the Lord will receiue my prayers : All mine enemies shall be confounded, and sore vexed : they shall be turned backe, and put to shame suddenly. Where he sheweth what great comfort the Lord gaue him at the last in this trouble of his, euen that he should be deliuered out of it, when his enemies looked that he should perish and be swallowed vp in it: and he attaineth vnto so great assurance of this, that he is not able to containe himselfe, but againe and againe professeth that the Lord had heard his prayers, and the voyce of his weeping. And not onely that is to be marked, but especially this, that he commeth vnto this assurance, not vntill the end of many long and feruent prayers : and that in the beginning either he had it not at al, or nothing in that measure, that there he professeth it : for then no doubt he would haue done it sooner, and not so long haue fed himselfe with such grieuous complaints and lamentable outcries, as there hee doth.

So is it possible for vs, in what trouble soeuer we shall be in, if we pray vnto God in all humilitie and sorrow

L I

for

And so may
 we do: for God
 giueth it by
 ordinarie
 meanes.

A comparison
to shew the
truth of it.

Rom. 15. 30.

for our finnes, as he did, euen with great aboundance of teares (for he saith, That he watered his couch, and made his bed to swim with them: by which hyperbolicall kind of speech he meaneth, That he wept very much, not only in the day, but euen in the night also) and if we did pray with that feruencie that he did, not fainting nor giuing ouer, but stretching out our affections and desires, according to our present need; it is possible, I say, for vs to attaine by degrees vnto that measure of perswasion of Gods goodnesse towards vs, that may suffice vs. And though wee come not to that great measure that was in this holy man, because we pray not in that feruencie and zeale, and tendernesse of heart that hee did, yet in some acceptable measure, and more than we had in the beginning. For I am not of that opinion, that this was inspired into him as he was a Prophet, who had many things extraordinarie; neither that any man can come to haue any assurance or full perswasion either of their saluation, or that God heareth their prayers, or of any other fauour from him, without some reuelation, and so it should be thought presumption in a man to say he is assured of such things: but that God giueth this assurance, and increaseth it by ordinarie meanes; and namely and especially by prayer. For seeing prayer is very fitly compared vnto wraithing or struuing (as we haue seene heretofore) by which we labour with all the power of our soules and bodies, to obtaine some thing of the Lord: as by bodily struuing men seeke to obtaine some matterie among men: (and thus the Apostle speaketh of it to the Romanes, Desiring them to strue with him by prayers to God for him:) as in struuing, a mans strength is not alwayes greatest at the first, neither can himselfe or others perceiue so well, whether he shall ouercome; but sometimes, yea most vsually, when after some paines taken his bodie is well heat, he increaseth in strength of bodie and agilitie of lims: whereby it cometh

commeth to passe, that he findeth that in himselfe, which giueth him greater hope of preuailing against his aduersarie, than he had before : So is it when we pray to God, and as it were striue with him ; that though wee put all our strength vnto it at the first, that is, pray with all the desire of our hearts; yet when by continuance in praier, the spirit of God in vs is well heat, as I may say, and the heat of it increased, we shall find that both our desires are greatly increased, & also our assurance from thence of being heard, is enlarged. So that in the midst or ending of our prayers we shall perceiue our minds more pacified and quiet, and our selues more readie to submit our wils to the will of God, and to rest in the hope of his defence and deliuerance, than before. VVhereof (if we were asked) though we could giue no great reason from outward things ; for all things are still with vs, as they were before : yet we find it to be true by experience, and must account it a fruit of our prayer, in that the Lord hath giuen vs greater assurance than wee had before, and so we are contented to wait vpon him.

The like may bee shewed in many other Psalmes, (as Another example of this, in the person of David. indeed that one booke, as it is full of godly prayers, so of notable examples of this kind of the working of the spirit of God in his children and seruants) but for breuitie sake I will content my selfe with one or two now. In the seuenteenth Psalme he prayeth vnto God to be preferred from his enemies, either *Saul*, or some other, (for indeed he had many) and saith thus, *Hear the right, O Lord, (that is, my righteous cause) consider my crie, hearken vnto my prayer of lips vnfained. Let my sentence come forth from thy presence, and let thine eyes behold equitie. Thou hast proued and visited mine heart in the night, thou hast tried me and foundest nothing ; for I was purposed, that my mouth should not offend. Concerning the workes of men, by the words of thy lips, I kept me from the paths of the cruell man. Stay my steps in thy path, that my foot doe not slide.* Then he breaketh out into these wordes of

Psalm. 17. 1.

Vers. 6.

comfort, *I haue called vpon thee, surely thou wilt heare me: O God incline thine care to me, and hearken vnto my wordes.* VVhere after many prayers, and reasons to mooue the Lord to heare him, as the goodnesse of his cause, the vprightnesse of his mind, the feruencie of his prayer, and such like: he saith, *that he did then assure himselfe, that God would heare him*, and so doth continue his prayer vnto him in that assurance of faith. But it is to be noted for this purpose that we haue in hand, & for which this is alledged, that though in the beginning he prayed, and then againe returneth to his prayer vnto the Lord, that hee would heare him, yet he putteth this in betweene, (*saying, Surely thou wilt heare mee O God*) because God gaue him then to belecue it more fully. VVhich full perswasion if he had had before in that measure that he had then, we may be assured, that he would sooner haue professed it, to the glory of God, and his owne comfort.

A fourth example of it in
David.

Psal. 38. 1.

I will conclude this point, with that which is in the eight and thirtie Psalm: which Psalm was made, when he was in some great distresse of sickenesse (as some think) or some other at the least. And the whole Psalm is full of grievous complaints as may appeare to them that will but read it, when he beginneth thus: *O Lord rebuke me not in thine anger, neither chastise me in thy wrath: for thine arrowes haue light vpon me, and thine hand lieth vpon me: there is nothing sound in my flesh, because of thine anger, neither is there rest in my bones because of my sinne, and so forth;* for the whole Psalm is too long to be set down, yet it is necessarie for thē to read it ouer, who desire to see the truth of this that we speak to be in the Prophet. He first complaineth of the heauie wrath of God that was vpon him, and of his sinnes, which he acknowledgeth to be the cause of his punishment: of the infirmitie and great weakenesse, that he found in himselfe, both of soule and bodie: and of this also, that he was forsaken of his friends,
and

and left desolat : & of the mallice of his wicked enemies,
 all which made him (as hee saith) *to poure out his whole de-* Verf. 9.
sire before the Lord, so that his sighing was not hid from him.
 And then at the last he commeth to haue some good as-
 surance, that the Lord would heare him, and doth open-
 ly professe it in these words : *On thee O Lord doe I wait, thou* Verf. 15.
wilt heare me O Lord my God : and so from this assurance,
 hee endeth the Psalme somewhat more comfortably
 than he began it, saying, *Hast thee to helpe me, O my Lord,* Verf. 22.
my saluation. Thus we see, how by continuing in feruent
 prayer, and struing against all things within him and
 without him, that might discourage him, the spirit of
 God did so encrease in him, that hee gat some small as-
 surance at the least, and more than he had before, that
 the Lord would heare him : and so endeth with a more
 peaceable and quiet mind than he began. And though
 I am not ignorant, that some of the learned doe read
 that fifteenth verse somewhat otherwise; yet they agree
 with me in this point, for which it is brought, That in
 the same he professeth his faith, that the Lord would
 heare him.

All these examples doe not onely shew vs the truth By this expe-
 of this doctrine, namely, that the seruants of God pray- rience in ano-
 ing vnto him in their seuerall troubles (as this people ther, we see
 did here) haue by little and little growne in a further what assurace
 assurance to their owne comfort and the glorie of God, God may
 that he will heare them: but they shew vs the same by worke in vs, if
 great experience, which is the best tracts, and able to in- we vse the
 struct the most simple : for wee haue heard how *Dauid* same meanes.
 oftentimes professeth it of himselfe; which sheweth vs
 what we may looke for that the Lord should worke in
 vs also (for there is no respect of persons with him) if we
 pray in that feeling of our wants, and that humilitie vnder
 the crosse, and that seruencie vnder hope, and that
 continuance by patience, that he did. Therefore let vs
 labour after it, euen that we may find the spirit of God

Malach. 4. 2.

so working in our hearts by prayer, that it may certainly and comfortably witness to our spirits, that the Lord doth heare vs; and that the same testimonie of the spirit may encrease in vs, as we encrease in praying. And it may come to passe, that as in the morning we see the Sunne arise higher and higher, whereby we haue a greater feeling of the heat of it, as the day encreaseth: so we might see the sonne of righteousness so arising in our hearts, dispersing all the mysts of ignorance and vnbeleefe, that we may haue the comfortable feeling of the fauour of God in our hearts encreasing more and more, to cheere them vp with the light and heat of it, as it were, as we shall continue longer in prayer. Let vs labor after it, I say, because that few doe know what it doth meane, because they doe not so much as once seeke and inquire after it.

Obiect. The best seruants of God complaine that they haue no assurance that God heareth their prayer.

Ans. And a reason of the same.

Now if any doe seeke this, and cannot find it, and so they still complaine, as many of the best seruants of God haue done, that he heareth not their prayers, neither haue they any assurance of it: for when as in their troubles they pray vnto God, this grieueth them much, that they haue no perswasion that God heareth and will helpe them: for if they had this, they could bee contented to wait vpon him, and to tarry his leisure; but they pray, and pray, and can haue no assurance that hee doth heare them. To satisfie all those, and to strengthen them in this weaknesse of theirs, we must consider, That they that haue had the greatest assurance at any time, that the Lord did heare them, haue had it but in time, and in measure, and not alwaies alike; but sometimes more, sometimes lesse, and sometimes not at all: as the spirit of faith, or their owne vnbeleefe hath preuailed in them. For in these forenamed places we see, that in some of the Psalmes hee professeth greater assurance, than in other: and so is it with all men. Euen as with the eyes of our bodie we sometimes see a thing more
clearly

clearly than at other times, and our eyesight is not alwayes alike: no more is our faith whereby wee behold Christ, and in him the fauour of God, it is not alwaies in the same brightnesse. Besides, as the ayre is not alwaies alike for our sight, but sometimes more troublesome and loursing, yea darke, which hindereth vs from the sight of that that we looke vnto, when our eyes are at the best: so we haue sometimes in our mind greater and more violent temptations, than at other, as it were thick mystes or rather darke clouds in the aire to hinder our faith from beholding the cheerefull countenance of the Lord, as it were the light of the Sunne: which shineth alwayes alike, though we by reason of these cannot alwaies see it alike. So the Lords loue is alwaies one and the same, but we are not alwaies alike disposed in our selues to behold it in that brightnesse, that it shineth in it owne nature. Therefore we must not be dismaied, if we haue not alwaies this assurance in our prayer after the same manner: but see what is the cause of it, and strue against that, that so wee may come vnto it in time, and in that measure that the Lord shall bestow it vpon vs.

Secondly, we must consider, that this people doth Another reason of it. pray very feruently and often for this, That God would heare and helpe their king; before they come to this assurance, as appeareth by all the former wordes: when they say, *The Lord beare thee, the name of God defend thee, send thee helpe, and strengthen thee, let him remember thine offerings, and turne thy burnt offerings into ashes, graunt thee according to thine heart, fulfill all thy purpose, &c.* Where there are many short and earnest petitions for the same thing: which doubling of their words and of their requests in so great shortnesse, doe sufficiently shew, how feruently they prayed. For wee must not thinke, that they vie vaine babbling, heaping vp a multitude of words without any sence, feeling, or desire of the thing answerable vnto

Matth. 6. 7.

vnto the same, as it is the manner of hypocrits and heathen to doe, who vse repetitions, and thinke to be heard for their much babling: against whom our Sauour Christ speaketh in the Gospell. But this prayer being first made by *Dauid*, who had the spirit of God; and for the Church, which is ruled by the same spirit; we may by their words very cleerely discerne & see their spirit that they prayed with, namely, with great earnestnesse and feeling: especially when this word *Scilab*, which noteth some great affection of the mind, is added: and thus doing, they come to a greater assurance at the last, I meane by this continuance in feruent prayer. So in all the other Psalmes of *Dauid*, which we alledged before, wee see that he prayeth not coldly, or in a word: but very earnestly, often, and long before he professeth this assurance. Therefore if we will come vnto it in our measure, we must labour to haue the feeling of our want, and to be troubled for it, and so pray earnestly: we must come also in the faith of Gods goodnesse, and hope of being heard, by considering the promises of his word, and the fulfilling of the same: we must continue in prayer, and pray often for the same thing; so shall it come to passe, that we shall not onely beleeeue beforehand generally, that God will heare vs; but more particularly in that very thing that we pray for, find some assurance encreased in vs, that he will helpe vs; and we must wait vpon him also to haue a greater assurance of it wrought in vs afterwards. Therefore let vs doe thus, and see whether the Lord in many things that we pray for, will not giue vs that assurance, that he will helpe vs some way or other; either by mitigating the thing that is vpon vs, or deliuering vs cleane from it, or giuing vs patience vnder it, or encreasing our strength to beare it, or turning it vnto our good: so that wee shall see, the more wee pray, the more quiet shall we be in submitting our wils to the will of God, and assuring our selues, that some way

way or other the Lord will heare vs, and helpe vs.

And furthermore concerning this particular, that they pray for, euen for *Dauid* their king, they had this assurance that God would heare him, and helpe him. And so I doubt not but that many faithfull subiects and people in this land hauing in like maner prayed for their kings, and queenes, and gouernours, God hath giuen them assurance, that he hath heard them for them: and the more that any haue done so, the greater assurance haue they had. As many praying for the life of our late Queene *Elizabeth*: God did not onely preserue her person from a number of treasons intended against her, but they had by their prayers comfort ouer it for the time to come, that the Lord would do so still. And so shal we now haue for his most excellent maiestie that now is, though he be subiect to many perils, as appeareth by the terrible murthers and treasons that haue already broken out against his royall person, and whole progenie: that if we vse to pray often for him publikely and priuatly, and that feruently with all our desires, and beleue that he is the Lords anoynted (that is) that he is set ouer vs by the Lord in his iust title and inheritance; that the Lord, who is the defender of all right, will not onely preserue him still, maugre their heads, as hitherto he hath done, but will assure vs of it in some good measure; that wee shall quietly submit our selues to his peaceable and gracious gouernment, and not greatly feare the malicious attempts of his and our enemies. But as hee is religious himselfe, and vseth to pray for himselfe, and putteth his trust in God; so we praying often also and earnestly for him, shall know more and more, that the Lord will heare him, and vs for him. And this is true not onely of our gouernours, but of all men: so that if we vse to pray often for others, and if they haue made knowne and commended their estate vnto vs to that end; and we thereupon be feruent with the Lord

How we may
be assured that
God will hear
vs for others.

As for the
king.

And for them
that are visi-
ted with the
plague.

for them; it will come to passe, that not onely the Lord will heare vs for them, but we shall haue good hope of it, and so we shall haue comfort beforehand, that God will doe good vnto them: and the oftner that we pray for any in any distresse of theirs, the more assurance shall we haue, God in his good time will heare vs for them. And I doubt not but that in this time of sicknesse and mortalitie many haue found this to be true by experience, that by continuall and feruent prayer they haue not onely obtained this assurance for themselues, that the Lord will helpe them, but for others. Let that experience mooue vs for the time to come, to pray still for those that are in this visitation, or in the feare of it, that we may know at the last, that the Lord will heare vs for them also, and helpe them in his blessed time, by the mightie power of his right hand: which we beseech him, that we may find at his mercifull hand, for Iesus Christs sake our mediatur and redeemer. Amen.

The twentieth Sermon vpon the sixt verse.

*I know, that the Lord will helpe his annointed,
and will beare him from, &c.*

Why the num-
ber is changed
in these words
of their prayer.



His being the voyce of a multitude, euen of the whole Church, is set downe after this meanes, not (we) know, but (I) know, in the singular number, or person of one; not onely for this cause that we haue alreadie heard of, namely, to teach them all that they should labour to pray in this faith, That God would heare them all, and euery one of them: but also to shew, that as *David* the authour of this Psalmes professeth

professeth that he had this assurance in himselfe, so he commending it vnto them to vse, doubted not, but that all of them praying together, some of them at the least should haue it also, and so might say in their owne persons, *I know that God will helpe his anointed*: and so should pray in that faith, whereby he might verely belecue, that God would heare him, and so he might obtaine helpe and assurance of it for all the rest: and by that assurance that God should giue him, he might comfort the rest. In so much that though euery man and woman then present, through the weakenesse of their faith could not come vnto this assurance, (which yet they should labour after, as hath beene said before) yet some one or other among the, more or fewer, might haue it in great measure: and so the Lord might assure them of it for the rest, that God would heare them. And so this should be the benefit of the common prayer of the Church, when many were met together, and that to euery one that ioyned with them; That though all of them could not come to that measure of assurance in their prayers that they desired, that the Lord would heare them; yet some one or other should haue it for them, and so when it was a common benefit that they prayed for, they should not onely obtaine it together, (for the Lord would heare them) but some should more specially know it beforehand, to their owne comfort, and the comfort of others. And this no doubt is a singular great comfort in any trouble, that when many are together and in great heauinesse, by reason of some calamitie or feare that is vpon them: and none among them is able to comfort themselues, much lesse are they able to comfort others, that are feeble minded among them, though they desire to doe it; and though they seeke to God for comfort, and pray for it most earnestly, yet they cannot find it in themselues: at the last God shall so stirre vp the spirit of some one or other among

When many pray together, one may haue assurance for all the rest, that God doth heare them.

M m ij

them,

2. Cor. 1. 3.

And so the fee-
ble minded a-
mong them
haue bene
comforted.

In this respect
it is a great
benefit to re-
sort to the
common prai-
ers of the
Church.

them, and shall so assure him, that God will be merci-
full vnto them, that he shall constantly and openly pro-
fesse it vnto them to their comfort also; comfort I say,
though not in themselves, yet from him. For though he,
euen but one, hath it properly in himselfe, yet he hath
it not for himselfe alone, but for others that are with
him, and in the same danger and feare, who need to be
comforted: and they shall fare the better by it. For (as
the Apostle saith of himselfe, *Blessed be God, euen the father
of our Lord Iesus Christ, the father of mercie, and the God of all
comfort, which comforteth vs in all our tribulation, that we may be
able to comfort them which are in any affliction by that comfort
wherewith we our selues are comforted of God*) he saith that that
comfort which God gaue him in his affliction, was not
for himselfe alone, but for the benefit of others: so others
also, that which this way God bestoweth vpon them,
they haue it, not for themselves, but for others. And in-
deed all experience doth shew the truth of this, that
some that haue bene very faint hearted in themselves,
yet being in some common trouble with others, haue
bene greatly comforted and stayed by them from those
extremities that they might haue fallen into, in that
measure that the Lord hath comforted some for all the
rest: who if they had not bene present with them, the
other could not haue attained vnto that comfort in any
measure, which they did. And this comfort is to be found
of them, that haue it in themselves for others, by prayer
and by walking in a good course, that so the Lord may
not forsake them in the midst of their trouble.

And in this respect we see, that it is a great benefit,
and that that shall make much for our comfort, to resort
to the common prayers of the Church, where wee shall
haue many good men and women pray with vs for the
common benefits which concerne vs and them: that so
if not to our selues, yet to some of them, God may giue
assurance, that he will heare vs: and so we may be com-
forted

forted by our mutuall faith, ours and theirs, as the Apo- Rom. 1. 12.
 stle speaketh. And what a great mercie of God it is also
 priuately in any need of ours, to be directed to send for
 righteous and faithfull men and women to pray for vs,
 according to the direction of S. Iames, who saith, *Is any* Jam 5. 14.
sicke among you, let him call for the Elders of the Church, and let
them pray for him; and the prayer of faith shall saue the sicke,
and the Lord shall raise him vp, and if hee haue committed sinnes,
they shall be forgiven him: and afterwards addeth, *That the*
prayer of a righteous man auaieth much, if it be seruent. VVhere
 he sheweth, what good we may receiue by the faith
 and seruent prayers of others; namely, that so it may
 come to passe, that if not our selues, yet others praying
 for vs, God might giue them some assurance for vs, that
 he would heare vs and helpe vs both in soule and bodie;
 in pardoning our sinnes vpon our true repentance, and
 raising vs from sicknesse, which for our sinnes God had
 laid vpon vs: as here the Prophet doth say, That some
 one of the companie might haue this assurance for the
 rest, and for the king, that God would heare him. More-
 ouer, from hence we may see generally, what a blessed
 thing it is alwaies to keepe companie with the godly,
 and those that walke in his wayes: for if any trouble doe
 befall them, they may pray together, and God may as-
 sure one or other for the rest, that he is among them, and
 will be good vnto them. And thus was it with the Apo-
 stle *Paul* and all his companie, when they were in that
 long & dangerous nauigation towards Rome, in which
 all of them were in feare of their liues, as it is set downe
 at large in the Acts of the Apostles: when they were so
 tossed by the wind and by the sea, that they were com-
 pelled to cast all things out of the ship, to ease her of her
 burden; and the weather was so foule, that by the space
 of many daies they saw neither Sunne nor stars to guide
 them or comfort them: so that all hope that they should
 be saued, was taken from them: and their feare was so

And in our
 need to haue
 good me pray
 with vs.

And alwaies,
 most of all in
 any danger to
 be in the com-
 panie of the
 godly.

Act. 27. 20.

great and so continuall, that for fourteene daies together they fasted, and could not take their ordinary food: and there were in the ship at that time two hundred threescore and seuentene soules, among whom was *Paule* a prisoner, and some other Christians with him. At which time we may be assured, that he and the rest that feared God, prayed earnestly vnto him, that they might be saued: and God did not onely heare them, but gaue vnto *Paule* assurance thereof by a vision of an Angell that appeared vnto him in the night, and said vnto him, That for his sake all should be saued, onely the ship should be lost; and this as hee did belecue, so hee most confidently auoucheth it vnto them: and exhorteth them earnestly to eat their meat, and to be comforted, and doubt not but the Lord would saue them all. Then it is said, that all of them began to pull vp their hearts, and to be of good courage, and also to take their meat. So that here we see, how in a common calamitie that was vpon a multitude, God gaue assurance of deliuerance but vnto one, who could say, as he did, *I know that God will helpe*: but all the rest had the benefit of it; for thereby, their hearts that so failed before that they could not eat their meat, now began to bee of good courage.

Vetse 36.

Moses at the red sea by prayer was assured for all the rest, that God would helpe them.

Exod. 14. 10.

So was it with the children of Israel, when they came out of *Aegypt*, and were now in the wildernesse, and *Pharaoh* and his host so pursued them, that he had them at this disaduantage, that the great mountaines were on both sides of them, the terrible red sea was before them, to hinder all passage, and he and his great armie marched after them to destroy them, as it is set downe in the booke of Exodus: wherupon they were all sore afraid when they saw them, and cried vnto the Lord; but yet they had no assurance that he did heare them, and would deliuer them: but rather they looked to be destroyed, and so through impatience and vnbeleefe did murmur against

against *Moses*, that he had brought them out of *Ægypt*. *Moses* also he crieth vnto the Lord for helpe, and he receiueth assurance of it for them all, that God would saue them, and destroy their enemies. For the Lord spake vnto him, and told him, how he should diuide the sea, and goe through it, and so escape, and the *Ægyptians* should follow them and be drowned: and thereupon he speaketh comfortably vnto them, *Feare yee not, stand still, and behold the saluation of the Lord, which hee will shew to you this day: for the Ægyptians whom yee haue scene this day, yee shall neuer see them againe: the Lord shall fight for you, therefore hold you your peace:* and so it came to passe, as appeareth in the same chapter. Thus in this great multitude of many thousands, when all were partakers of all common danger and feare, and so prayed all together for one thing, God gaue to one of them for the rest, euen to *Moses* for all the people, this assurance of faith, that he could and did say, *I know that God doth heare vs, and will helpe vs;* and the rest though they could not attaine vnto it themselves, yet they were partakers of the fruit of his prayers; not onely in that they were deliuered as well as himselfe, but they had some assurance of it beforehand from him, otherwise they could not haue done as they did, so confidently to aduenture through the sea. So may it come to passe with vs, if we be in any common danger with others, and haue some excellent men among vs to pray with vs, God may giue them that assurance of deliuerance according to the greatness of their faith, which we in our weakenesse cannot attaine vnto: and yet such is the fruit of the communion of Saints, that we shall inioy the benefit of it, and be comforted by it: whereas if we were without them, we could not haue it at all; as the *Israelites* could not haue had any comfort here in their distresse, if they had bene some few of them, or many together, for the Lord reuealed it onely to *Moses*, though it were for their sakes also.

Verse 13.

And

Elias by prayer obtained assurance of rain for all the rest in his time.

1 am. 5. 18.

1. King. 18. 41.

The like may we attaine vnto in our measure.

And here againe for this purpose we may very fitly remember the example of the Prophet *Eliab*, how in the daies of king *Ahab*, when there was such a great drought in the land of Israel, by the space of three yeares and an halfe, that there was neither water nor grasse almost to be found in all the countrey either for man or beast : at that time there was this *Elijah* and a godly widow of Sarepta, with whom he did sojourne, and diuers others godly men and women, For *Obadiab* one of the kings seruants had hid from the persecution of *Iezabell*, one hundred of the Lords Prophets : All these we may be assured at this time did earnestly desire raine, and often prayed vnto God for it : yet onely the Prophet *Elijah* obtained it by his prayer for himselfe and for the rest. And though euery one of the other might do somewhat in their measure to further it, yet the Apostle ascribeth this benefit onely to his prayers, saying, *Elias prayed, and the heauen gaue raine, and the earth brought forth her fruit.* So that here a multitude praying together for one thing, one receiued it for all the other : and not onely so, but he had an assurance of it before it came, for the comfort of the rest, & the glory of God, which by seruient prayer he obtained. For when hee had prayed in the top of mount Carmel seuen times for raine, he knew assuredly at the last, that it was comming ; and therefore did not onely tell *Ahab*, that there was a sound of much raine, but afterwards sent his seruant vnto him, and bad him make readie his chariot apace, and goe downe quickly, least the raine should stay him : and in the meane while the heauen was blacke with clouds and wind, and there was a great raine. Thus we see what great benefit all they in those dayes had by the prayer of *Elias*, praying with them, and for them, both for the obtaining of raine, and for the assurance of it beforehand. The like benefit may we haue in measure by others that shall pray with vs in such cases, if they pray in the spirit, and faith, and

continu-

continue as he did. For the Apostle in speaking of him, least we should thinke that this example of his did not appertaine vnto vs one whit (for as he was a Prophet, and a rare man, not one such more to be found in the world) saith thus, *Heli-as was a man subiect to the like passions that we are, and he prayed, &c.* giuing vs to vnderstand, that as he preuailed for others, so may we doe also: for he bringeth it in to encourage men to desire others to pray for them in the time of their need. Therefore when many strue together of vnequal strength about one thing, as to remooue a great stone, or some peece of timber; if there be among them, young men, or women, and children, and sicke folke, and such as can doe little or nothing, and but one strong man in their company like vnto the great gyant *Goliath*, or vnto *Samson*; though all of them may helpe some thing, yet this one by his great strength shall doe so much, that all that the other doe shall not be discerned, and so all shall be ascribed vnto him, and he alone shall be said to doe it, because all of them could not haue done it without him, and they all did nothing in comparison of him. And besides he may be of that great wisdom, and so know the measure of his strength, and what is fit for such a purpose, that he may say whiles they are about it, or before they begin, Now I know that the thing is overcome, or as good as done: when others shall feare that they shall doe no great matter, or are like neuer to preuaile: and so they shall not onely obtaine their purpose by his meanes, but by his wordes be encouraged in the doing of it, yea comforted before they begin. So is it when many of vnequall faith pray together. Therefore as it is well for them that shall haue such strong men in their company, to labour with them: so shall it be much more happy for those that shall haue them that are not weake in faith to pray for them.

The like may be sayd of that that befell the Iewes in

2. Chro. 32. 7.

Verse 7.
Hezekiah had assurance of Gods helpe for the comfort of all his people.

And afterwards the Prophet had it for the comfort of the king.
 Verse 20.

the dayes of king *Hezekiah*, as it is set downe in the second booke of the Chronicles, where first it is said, that *Saneherib* king of *Asshur*, when he came vp against *Ierusalem* with a great host, they were all afraid of his greatness: but at last this good king getteth by prayer more assurance offaith, then the rest, and so bad his nobles and people not feare him: saying, *Be strong and couragious, feare not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: for there bee more with vs than bee with him: with him is an arme of flesh, but with vs is the Lord our God to helpe vs, and to fight our battels:* and then it is said that the people were comforted by his words; insinuating that they were wauering, and doubtfull before. Now that he came to this assurance by prayer, there is no doubt, though there be no mention of it in these words: for besides that the Lord doth thus vnusually giue it, (as hath beene seene before) this good king in this distresse we may be assured did not neglect it: especially when afterwards in the same chapter there is mention made of his prayer. Thus the king for himselfe and for the rest had this assured vnto him, that he knew, that God would helpe them, so was not only comforted himselfe, but comforted others in this great feare. Afterwards it fell out, that when the daunger increased, and his faith somewhat fayled, he receiued this benefit of comfort in his feare from another, euen for the Prophet *Isaiab*: For it is said, that after this the king of *Asshur* sent his capitaine *Rabsakeb*, who with great threatening and rayling wordes sought to terrifie the people, who to that end cried out vnto them vpon the wall in the Iewish language. Then *Hezekiah* the king, and *Isaiab* the Prophet prayed against this, and cryed to heauen: but it seemeth that the king for all this had yet no great assurance in himselfe, that God would deliuer him: but *Isaiab* that prayed with him had it for him and for the rest, and did comfort him. For it is thus written of *Hezekiah*, that he
 went

went into the house of the Lord to pray, and sent messengers to the Prophet, to desire him, that he would do so to : and so he did, and thereupon sent him this message, (which assurance God gaue him by prayer for the rest) *That he should not feare his words, for he would send a blast vpon him, and he should heare a noyse, and should retorne into his owne land, and there he should die by the sword, as it also came to passe.* And here though hee was a Prophet to whom God shewed many things extraordinarily, yet he prepared him for that worke of his spirit : and prayer being one speciall meanes to make vs fit to receiue any grace of the spirit ; here it is said that he prayed, and had this assurance. And so here in this distresse many praying together, the Prophet *Isaiah* onely for all the rest sayth, *Now know I, that the Lord will heare and helpe vs.*

2 King. 19. 1.

Verse. 10.

But before this I should haue placed the example of that good king *Iehoshaphat* (which is set downe also in the same booke of the *Chronicles*) both because it was before this in order of time, and especially because it is most fit for this purpose. For in his dayes a great host of the *Ammonites*, and *Moabites*, and out of mount *Seir*, came vp against *Ierusalem* : which did so terrifie him, and all the rest of his people, that he set himselfe to feare the Lord, and proclaimed a fast through all *Iudah*, and they all gathered themselues together, to aske counsell of the Lord, and they came vp out of all cities of *Iudah* to inquire of the Lord : and *Iehoshaphat* was in this congregation in the house of the Lord, and there in the midst of them made a feruent prayer vnto God for helpe against them : saying, *O Lord God of our fathers, &c.* as it is set downe at large there. And it is further added, that there was one *Iahaziel* a *Leuit*, and vpon him, after, or in the time of this prayer, came the spirit of the Lord in the midst of the Congregation, and hee said, *Hearken ye all Iudah, and you inhabitants of Ierusalem, and thou king Iehoshaphat, Thus sayth the Lord vnto you : feare not, neither be afraid of this*

2 Chron. 20. 2.

Iehoshaphat
praying for
helpe against
his enemies,
one of the co-
pany had assurance of it for
all the rest.

Verse 14.

Vers. 12.

In this respect
we ought to
make of the
companie and
presence of
the godly.

great multitude, for the battell is not yours, but Gods: to morrow go you down and meet with them in such a place, ye shall not need to fight in this battell, stand still, moue not, and behold the saluation of the Lord towards you: & again very confident'y he biddeth them not feare, but go out against them, & the Lord would be with them: and so it came to passe, as appeareth in the same chapter: for the Lord layd ambushments against them, so that the children of *Amon* and *Moab* rose against the inhabitants of mount *Seir*, to slay and destroy them; & when they had made an end of the inhabitants of *Seir*, euery one helped to destroy another. Here we see also in this common danger and feare, when many prayed together, there was one man at the least, to whom God gaue this assurance, to the great comfort of all the rest, that he did openly say, *Now I know that the Lord will beare his anointed, and helpe him from heauen by the mightie power of his right hand.* And though others in that companie could not say so, yet God gaue it to him for all the rest; who if he had beene wanting, the rest might still haue languished in their feare, vnlesse God had raised vpthe spirit of some other. And so wee see what a blessed thing it was to haue such a faithfull and zealous man in their companie, to pray for them. Therefore let vs make much of the company of the godly, especially let vs be desirous to be partakers of their prayers: that when as we be weake our selues, and discomforted in our selues, yet we may be strengthened and vpheld by them. For as when one lyeth very sicke and like to die, and all about him are in feare of it, there may be a skilfull Physition, or some of great experience, who may see great tokens of life in him more than all the rest, & so comfort them in hope of it, when they are all discouraged: So when many are in trouble, and looke for no way but one, as we say, the Lord may so open the eyes of the mind of one, who by faith after earnest prayer, may see into that helpe that God hath promised in his word, and comfort them with
the

the hope of it. And for want of this, we are many times more dismayed in trouble, than otherwise we might be. Therefore in all affliction, if wee desire comfort from God, let vs desire those that are faithfull and godly to pray with vs and for vs.

It followeth in the words of the text, that *The Lord* His annointed will helpe his annointed. This is then further to be considered, that *Dauid* prayeth himselfe, and teacheth the people also so to doe, *That God would helpe his annointed*: by which word he meaneth himselfe, and they meane *Dauid* their king. VVho is so called, because he was annointed with holy oyle, to be king, according to the custome of that time: by which as by an outward visible ceremonie, they that were made kings, were seperated and put apart from the rest of the people, and inuested into that office and high calling. VVherby also they were taught to labour for those gifts of the holy ghost, which were needfull for that function: and to belecue, that if they did so, God would bestow them vpon them in that measure, that was most conuenient for them. Now that *Dauid* was thus annointed to that office, it is most euident in his storie: where it is said, that when *Saule* by disobeying of Gods commaundement, in not killing the Amalekites, was cast off from the right of the kingdome, and *Samuel* was willed to goe tell him so: he still continued mourning for him, vntill the Lord did reprove him for it; and bad him fill his horne with oyle, and he would send him to *Ishai* the Bethleemite, for hee had provided a king among his sonnes: and he did so, and caused all his sonnes to come before him from the eldest to the youngest, and when *Dauid* came, the Lord said vnto him, *Arise and annoint him, for this is he*: then *Samuel* tooke the horne of oyle, and annointed him in the midst of his brethren: and the spirit of the Lord came vpon *Dauid* from that day forward, euen as it departed from *Saule*, being cast off of God, and an euill spirit was sent of the Lord to vex him. Thus *Da-*

His annointed, that is, *Dauid*, & why so called.

1. Sam. 15.
Chap. 16. 1.

Ver. 8.

uid was annointed, that is, made king. And because this was not onely over the people of God, but specially by the commaundement of God, therefore hee is called his annointed, that is, one appointed to be king ouer Gods people by the Lord himselfe: euen as *Dauid* doth oftentimes call *Saule* in respect of his first annointing and calling, *The Lords annointed*. As when hee had *Saule* in a caue, and his men perswaded him to kill him, he said, *The Lord keepe me from doing that thing vnto my malfler, The Lords annointed, to lay mine hands vpon him, for hee is the annointed of the Lord*: and at another time hee said to *Abisbai*, *Destroy him not, for who can lay his hands on the Lords annointed, and be guiltlesse*? In this part of the prayer then hee doth assure himselfe, that because hee had not intruded himselfe into that roome, but was lawfully called thereunto by the Lord, that therefore God would defend him in the same against his enemies: and teacheth them to pray in that faith also, That seeing God had set him ouer them to be their king, and he was no tyrant or vsurper, that therefore God would preserue him in that place, whereunto he had called him: and so from the lawfulnessse of his calling, lree doth comfort himselfe and them, that God would heare them for him, and defend him. And truly, there was great reason of that: for if an earthly king, when he appointeth any to be iudges ouer his people, doth also protect them in that office by his lawes, and by all his subiects: so that in their whole circuit they haue the Sherife of the Shire, and all his men, with the rest of the chiefe knights and gentlemen, and other inferior officers to attend vpon them, because they represent the kings person; and the Iudge he comforteth himselfe in all his lawfull affaires against all the desperat attempts of theeues, witches, murtherers, and all malfactors, that seeke to hurt him, That the king, who hath called him to that place, will defend him in it, and
not

1. Sam. 24. 7.

Chap. 26. 9.

He confirmeth
 his faith in
 Gods defence
 by the lawfulnessse
 of his
 calling.

not suffer him to sustaine any dammage for the executing of his office: then the Lord, the king of kings, appointing *Dauid* in this place, and making him to be his vicegerent vpon earth ouer that people, much more would defend him in it against his enemies. And as this was true, so he did beleue it, and taught them so to do, and to pray in that faith, that God would send helpe vnto him, because he was his annointed.

And this that *Dauid* sayth here, is true not onely of his owne person, but of all other kings and princes that are the Lords annointed; that is, who are come to their kingdomes lawfully, either by free election, or lineall discent, and so are put in by God; it is true I say, that the Lord will defend them in all their lawfull attempts which they take in hand by vertue of their office, so farre as may make for his glorie and the good of his Church. And in that respect, all people that haue such set ouer them to raigne, may with great freedome and comfort pray for them, That the Lord would defend them in all dangers, euen as hee hath set them ouer them at the first. Therefore seeing the Lord hath vouchsafed vs this mercie, to giue vs such a worthie king to raigne ouer vs, who is his annointed, that is, one that commeth to the crowne not by vsurpation, by murdering the right heires, as some haue done; not by tyrannicall inuasion and conquest, but by inheritance, lineally descending from his auntient progenitors, the noble kings of this realme: therefore, I say, we may with great assurance pray to God for him; that as hee hath hetherto ouerthrowne the plots of traytors in his owne countrey of Scotland, and in this kingdom also of England (both of them his iust inheritance) so it would please him to doe still; and so he will doe, if our sinnes doe not deserue the contrarie: *For many times because of the sinnes of the people, a land often changeth her princes,* as the *VV*iseman saith: and as we see in the kingdome of Israel,

So may all lawfull princes.

In this respect we may with great hope pray for the life of our king.
Proverb. 28.2.

1. King. 16. 8.

1. Tim. 2. 1.

rael, falling vnto idolatrie, that in the space of one yeare they had three or foure kings successiue to raigne ouer them. Therefore seeing it is our bounden dutie to pray for him, according to the doctrine of the Apostle, who willeth, *That supplications, and prayers, intercessions, and giuing of thanks be made for all men; and namely, for kings, and all that are in authoritie*: let vs be willing to doe it the rather, because he is the Lords annointed, that is, come to the crowne by all lawfull and peaceable meanes, approoued in the law of God, that so wee may say from thence, *I know that the Lord will helpe his annointed*. So that though we could haue no comfort from our selues, that we should be found worthie of such a prince; yet seeing it hath pleased the Lord in the riches of his mercie to set him ouer vs for the good of this land, wee may hope, that he will haue respect vnto his annointed, and not to suffer men to put downe him, whom he himselfe hath set vp. Euen as we had great experience of this in the dayes of our late Soueraigne the Queene, how the Lord did miraculouly preserue her out of the hands of the Papists her enemies, when she was cast into prison, and as she then said of her selfe (*Tanquam eius*) as a sheepe, euery houre readie to be carried to the slaughter: and at the last brought her to the kingdome: so in the same he did as wonderfully preserue her in many dangers and conspiracies, because shee was his annointed.

David in many troubles prayeth in hope of Gods defence, because he was his annointed.

And thus *David* doth often comfort himselfe in his prayers, when hee was in great trouble, and in feare of the losse sometimes both of his kingdome and life: and that both before he came to the crowne, and after, he comforteth himselfe with this, That he was the Lords annointed, that is, that *Samuel* did annoint him to bee king, by the commaundement of God; and that that was not done vnto him in vaine, but that the Lord, who had called him vnto it, would both bring him to it in time,

time, and defend him in it to the end. As when hee was kept from the publicke assemblies by *Saule*, and his great crueltie, who neuer left seeking after his life, but hunted after him continually, as a man would after a Partridge (as he sayth of himselfe) whereupon he was driven sometimes to hide himselfe, and sometimes to flie out of the land, and very seldome durst be seene openly, he prayeth thus, *O Lord God of hostes heare my prayer, hearken* *Psalm. 84. 8.*
O God of Iakob: behold O God our shield, and looke vpon the face of thine annointed: that is, not onely and principally vpon thy sonne Iesus Christ, the Messiah, who is appointed to be king and sauour of the Church, and for his sake doe it: but looke vpon me whom thou hast appointed to be king, and (as thou knowest) I haue not thrust in my selfe, for then I might well thinke that all this were iustly come vpon mee. And thus may all lawfull kings comfort themselues in all their lawfull proceedings, against all the malicious attempts of their desperat enemies, That God will defend them, because of their calling and place that they be in, and people that he hath set them ouer; and say, Look vpon the face of thine annointed, that is, consider good Lord the place that I am in. And so doth David againe in the second Psalme; where he doth with great admiration complaine of the multitude and maliciousnesse of his enemies, saying: Why doe *Psalm. 2. 1.*
the Heathen rage, and the people murmur in vaine? the kings of the earth band themselues, and the princes are assembled together against the Lord, & against his Christ, or annointed, saying, Let vs breake their bands, and cast their cords from vs. VVhere because he was a figure of Christ, therefore he speaketh of himselfe vnder that name, calling himselfe the Lords Christ, or the Lords annointed: as wee see how afterwards it was verified in the person of Christ himselfe, as the Apostles expound it in their prayer, and say, Doubt- *Act. 4. 27.*
lesse against thine holy sonne Iesus, whom thou haddest annointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of

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Psal. 2. 5.

Israel gathered themselves together . But afterwards David comforteth himselfe in the same Psalme with hope of Gods defence, because of his calling, and bringeth in the Lord speaking thus of him : Then he shall speake vnto them in his wrath, and vex them in his sore displeasure, saying, Euen I haue set my king vpon Sion mine holy mountaine : as if hee had said, he is my king, and I haue set him vp, therefore I will defend him. VWhereas if he had set vp himselfe, he could not haue had this comfort. But I see, that I cannot finish this doctrine at this present, but must leaue it vnperfect vntill the next day.

The one and twentieth Sermon vpon the sixt verse.

*The Lord will helpe his annointed, and will beare him
from his Sanctuarie, by the mightie helpe
of his right hand.*

Euery man
may comfort
himselfe in
the lawfulnessse
of his calling.



Concerning the doctrine of faith in Gods prouidence and defence, that we ought to haue from the lawfulnessse of our callings, which out of these words we began to entreat of the last day : it is further to be obserued, that it is true not onely of kings and princes, of whom it is here directly spoken, but of all inferiour callings in the Church and commonwealth, That whosoever is in any such place which is lawful, and is lawfully called thereunto, as hauing giftes fit for it, and comming vnto it by all ordinarie good meanes, that God will maintaine them in the same, and they should be assured of it in themselves, because they are the Lords annointed, that is, placed in those roomes by him. And thus

thus did all the Apostles and the Prophets also before them comfort themselves in those callings of the Church, which were full of labor and trouble, that they were perswaded, that the Lord had set them aworke, and they did not come before they were sent : otherwise they might haue fainted many times vnder their great burdens . And namely, thus did the Prophet *Jeremie* comfort himselfe before the Lord, against the mocks And so did
and taunts of his enemies ; who said, that destruction the Prophet
should not come to Ierusalem (as he had prophecied) *Jeremie.*
because it was still deferred ; and so derided the threat-
nings of God in his mouth, saying, *Where is the word of the Lord? let it come now.* *Jerem. 17.15.* But hee answereth them thus, first,
That the Lord had called him vnto that office of being
a Prophet, and that he had not thrust in himselfe : and
then, That he had faithfully executed the same, & ther-
fore prayed God to defend him, in the next words, *But I* *Verf. 16.*
haue not thrust in my selfe a Pastour after thee, neither haue I desi-
red the day of miserie, thou knowest : that which came out of my
lips, was right before thee. Be not terrible vnto me, &c. And God
heard his prayer, for when the citie was destroyed, hee
was saued, and had libertie to goe whether hee would :
and during the siege, God kept him out of the hands of
the princes, who sought to kill him : and though he was
once cast into a dungeon, yet he was taken out of it a-
game. And thus also, when God appeared vnto *Moses*
in the wilderness in a bush, when he was keeping sheep,
and sent him to deliuer the children of Israel out of their
griuous bondage ; he doing his message vnto *Pharoah*,
the king doth not onely not let them goe, but oppres-
seth them a great deale more : whereupon the officers
of the children of Israel meeting with *Moses* and *Aaron*, *Exod. 4. 20.*
as they came from the king, like men in a great pas-
sion brake out into bitter and vnseemely words against
them ; and prayed God to looke vpon them, and iudge
them, for they had made their sauour stinke before *Pha-*

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And *Moses* the
man of God.

Verse. 22.

So may all
faithfull mini-
sters of Gods
word.

Exod. 6. 1.

roah, and before his seruants. VVhereupon *Moses* prayeth vnto God, and somewhat comforteth himselfe in this trouble with hope of some good successe from his calling, that he was the Lords annointed, and that hee had sent him to doe that that he did. For it is said, That hee returned vnto the Lord, and said, *Lord, why hast thou afflicted this people? Wherefore hast thou sent me? for since I came to Pharaoh, to speake in thy name, he hath vexed this people, and yet thou hast not deliuered thy people.* VVhere the ground of his prayer both for himselfe and for the people, is this, That the Lord had sent him to doe that that he did, and therefore he desireth to see some better successe. And so may all faithfull ministers of the word of God, who are assured that they are called vnto that office & place where they are, called, I say, by God, and not by men only, and so doe deliuer the message of God faithfully vnto them out of his word: if all things fall not out with them at the first, and they see not that successe of their labours that they desire; yea, if things seeme to be a great deale worse than they were before they came, and themselues are vniustly blamed for it, as *Moses* was here: they may with a good conscience goe vnto God in their prayers, and seeke redresse, saying, That he hath sent them to do that they doe: and therefore desire the Lord, that hee would assise them, and blesse them with better successe: and then they shall see, that the Lord will not forsake them, but stand by them, and defend them in their calling: as it is said here in this Psalm, *I know that the Lord will helpe his annointed.* And as he then gaue this answer vnto *Moses*, That it should appeare, that he had not called him to that office in vaine, but would defend him in it, and giue good successe vnto his labours. For in the next chapter it is thus written, *The Lord said vnto Moses, Now thou shalt see, what I will doe vnto Pharaoh, for by a strong hand hee shall let them goe, and euen bee constrained to drine them out of his land, that is, he shall feeble the Lords hand*

hand so heauie vpon him, that he should not onely be willing to let them goe, (though he obstinately refused it) but should by force driue them out: as indeed afterwards hee did, as appeareth in the rest of that story. *Exod. 12. 33.*

And this assurance of our calling must not onely a little comfort vs at the first, but in the whole course and ministerie of the same, and in all things that shall befall vs in the execution of it: that we may with a good conscience pray vnto God, that as wee haue not intruded our selues, neither haue had our calling onely from men, but from him, so he would heare vs, and helpe vs in all things that we doe according to the same. And as no doubt there is great comfort in this, that a man is thus assured of his calling, and without this he may often be dismayed: so in that respect it is requisite, that not onely they, but all others in their seuerall places should be assured, that they haue their callings of God, that so they may in faith pray for his defence. For this cause we see how immediatly from God the Prophets had their callings, to whom God spake, and appeared in visions, as to *Moses*, to *Ezekiel*, and to *Jeremie*, and the rest; how the Iudges were raysed vp extraordinarily, that in their great attempts they might be assured, that God had called them to that place: and especially how carefull *Ge-* *Indg. 6. 37.*
deon was of it, by making triall twise in a fleece of woll. And how *Paule* and all the rest of the Apostles were called immediatly by Christ: that when they should meet with so many incomberances as they did, they might not doubt of their calling, and so of Gods protection. And so againe what order was set downe by God, both for the succession of the Priests and Leuits, and for their seuerall offices and places: and what for the succession of the kings: and what in the new Testament is for the choise of ministers: and what in the scripture for magistrates: that so all might thereby be assured, that they haue their callings from God, when they are so qualited

It is requisite therefore that euery one should be fully persuaded of the lawfulness of his calling.

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for them, as he hath required in his word : and when they came to them by such lawfull choise as he hath appointed. That so euery one doing that which God requireth of them in the same, they might as any trouble shall come vpon them, or any difficultie shall befall them, they might, I say, with comfort, and in faith pray, that God would heare, and helpe them, they being his anointed; that is, come to those places by his appointment.

Euē vnto the
meanest cal-
ling as of be-
ing a seruant.

1. Cor. 7. 17.

Ephē. 6. 6.

Verf. 8.

And this as it is requisit in euery calling or state of life that one is in, euē vnto the meanest, to be persuaded, That they are placed in them by God; so there is great comfort therein, whatsoever shall befall them in the same. As the Apostle speaketh of the calling of a seruant, and of being called vnto the estate of marriage, and saith of them, and of all others generally, *That as God hath distributed to euery man, and as the Lord hath called euery one, so let him walke, and so ordaine Lin all Churches.* VVhere he warneth euery man generally to liue with a contented mind in the Lord, what state or condition of life so euer he be in: and therefore he telleth him, that it is that trade of life, which God hath distributed vnto them, & which he hath called them vnto. So that a seruant must be persuaded, that God hath called him to that place, and therefore as he must make conscience of doing faithfull seruice, not to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart, with good will seruing the Lord, and not men, as he writeth to the Ephesians: So also from this persuasion of his calling, hee may pray vnto God to defend him against all wrongs, and to asist him in all things: euē as Saint Paule in the same place biddeth to that end know, *That whatsoever good thing any man doth, the same shall he receiue of the Lord, whether he be bond or free.* So that seruants being persuaded of the lawfulnessse of their calling, and of their owne fidelitie in the same, may pray to God to re-
ward

ward them for their good seruice, and to defend them in a good cause against any abuses that their master shall offer vnto them. And so for the other estate of life, that he speaketh of there: if any be called vnto mariage, they must not onely be perswaded of the lawfulness of it, and that God hath called them vnto it, but also that he hath ioyned them together; this man to this woman, as *Eue* in paradise was ioyned to *Adam* by the immediat hand of God: and so that they came not together by fortune or chance, or by the will and consent of their friends, or by their own choice only, but by God, & that their marriage was first made in heauen, before it was solemnised vpon earth: and therefore that they are in that place that God hath called them vnto. Then may they with comfort pray for all such gifts as are needfull for those places; as in doing of their duties, that the Lord would preserue them from all crosses that might befall them, and assit them in them; and generally that he would heare their prayers, and send them helpe from heauen: as this people doe here.

And to conclude this point, we must all of vs be perswaded in the whole course of our liues, that whatsoever we doe, we haue a calling to it from God; and so therein we are his anointed, that is, appointed of God for it. Which we shall ordinarily know by this, that the thing it selfe is good in it owne nature, and agreeable to the word of God, and commanded there: and then, that by vertue of our places that we be in, God requireth them of vs, and that that time and place doth also require them: for all things are not required of all men alike, nor at all times, and in all places. Then hauing this persuasion from the word of God, though they be dangerous, and full of trouble, and such as might discourage vs, we may confidently pray vnto God, to assit vs, and defend vs therein, and to helpe vs in all affliction that shall befall vs for the same. And thus *Dauid* here being a king,

was

And of being called to the state of marriage.

In all actions of our life we ought to be perswaded, that God hath called vs vnto them.

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was to defend his subiects, and therefore their enemies comming against them to battell, he goeth forth, and aduentureth himselfe to the warre : and thus prayeth vnto God, and willeth the people to pray for him in this good action, whereunto he was lawfully called : and God did heare their prayers, and gaue them good successe. In like manner, that famous and worthy Queene Hester, after that Mordecai had sent vnto her the copie of the kings letter, that was sent abroad by postes for the rooting out of the Iewes in one day, and willed her to goe in to the king, and make request for the life of her people : at the first, she like a fearefull woman drew backe, and excused her selfe, saying, *All the kings seruants, and all the people of the prouinces know, that whosoever, man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that he shall die, except to him, whom the king holdeth out the golden rod, that he may liue : now I haue not bene called to come to the king, these thirtie dayes.* Then Mordecai sent her word againe, that she must not thinke to escape in the kings house more than all the Iewes ; but if she did hold her peace at this time, deliuerance should appeare to the Iewes out of another place, but she and her fathers house should perish : and who knew, whether she was come to the kingdome for such a time. Thus when he had perswaded her by good reason, that God did require it at her hands, and that she was rayled vp out of a meane place to such an high dignitie by the Lord for such a purpose, and that God would require it at her hands, if she failed in it ; shee aduentureth her selfe, though it was very dangerous, with this resolution, that seeing God had called her vnto it, he would defend her in it : but howsoever it should fall out, shee would commit her selfe in this cause to his blessed prouidence, contented to be ordered by his will ; *I will goe in to the king, which is not according to the law : and if I perish, I perish.* But in the meane season hauing this
faith

Hester. 4. 17.

Then may we haue bouldnesse in them though they be neuer so dangerous,

faith in this action, she prayeth to God, to assist her, to guide her, to direct her, and to blesse her; and willeth all the people to doe so likewise: saying, *Goe, and assemble all the Iewes that are found in Shushan, and fast yee for me, and eate not, nor drinke in thre dayes, day nor night; I also and my maids will fast likewise.* And so they did, and God heard their prayer, and did not forsake her in this thung, whereunto he had called her. Verse. 16.

Thus in a matter of great moment, which was full also of great difficultie, and wherein she did hazard her life; being perswaded, that God had called her vnto it, she prayeth for her selfe, and others also for her, that God would helpe her, and heare her in heauen; and he did so. VVhich is written for our instruction and comfort, to shew vs, what wee should doe; and in doing, what we may looke for from God, in the like case. And from hence also did *Iaakob* comfort himselfe in the like danger, and this was the ground of his prayer; who in his returre from *Laban*, did heare that his brother *Esau* came against him with foure hundred men: then he remembering his former threats was greatly afraid, and sore troubled; and after other things that he did for the defence and safegard of his companie, he prayeth vnto God after this manner, *O God of my father Abraham, and God of my father Izaack: Lord which saydest vnto me, retorne vnto thy countrey, and to thy kindred, and I will doe thee good: I pray thee deliuer me from the hand of my brother, &c.* VVhere we see, that (as it appeareth in the former part of this story) as he did not vnderfakē this iourney to *Laban* at the first of his owne head, neither did voluntarily forsake his fathers house without cause, like some roiotous children who cannot tell when they are well, and as the prodigall sonne did; but went away with his fathers liking and leaue, and with his blessing: for *Izaack* blessed *Iaakob*, and sayd, *Get thee to Padan Aram, to the house of Bethuel,* Gen. 28.1.

Thus did *Iaakob* comfort himselfe in a dangerous voyage whereunto God had called him.

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Chap. 31. 3.

thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother, &c. So hee returned from thence, not of his owne priuat motion, but by the commaundement of God, who said vnto him, *Turne againe into the land of thy fathers, and to thy kindred, and I will bee with thee.* And therefore when this great danger did befall him in the way, hee remembreth that hee had a calling from God to this voyage; and so prayeth to God, that hee that had called him, would defend him: and as he had commaunded him to goe, and hee did it at his commaundement; so he would not forsake him in it, or suffer him to perish in the mid way by the crueltie of his brother *Esau*, saying, *Lord, which saidest vnto me, Returne into thy countrey, and to thy kindred, and I will doe thee good, I pray thee deliuer me from the hand of my brother, &c.*

Chap. 32. 24.

And so the Lord did not onely heare his prayer, and defend him, but assure him of it beforehand by a vision of an Angell that wrestled with him all night, and could not preuaile against him; and by the change of his name from *Laakob* to *Israel*, to teach him that, which was then said vnto him: *Because thou hast had power with God,*

For God hath promised to defend vs in all our lawfull wayes.

Psal. 91. 10.

thou shalt also preuaile with men. And this is that, which is generally promised to all those, that in their callings follow the wayes of God, namely, that he will defend them in all dangers that may befall them in the same, when as it is said, *There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle: for he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes: they shall beare thee in their hands, that thou hurt not thy foot against a stone; thou shalt walke vpon the Lion and Aspe, the ymg lyon and the dragon shalt thou tread vnder feet: that is, Gods Angels shall keepe vs in all those wayes that are most dangerous, when we keepe our selues within the compasse of our callings. And thus much for these words. It followeth in the text.*

By

By the mightie helpe of his right hand. As in the former words hee did strengthen his owne faith and the faith of the people, by the consideration of his calling, that he was the annointed of the Lord: so in these words he doth the same by the meditation of the omnipotent power of God, who was able to giue great helpe aboue all power of man. For in a figuratiue speech, by the right hand of God is meant the strength and power of God: because that as man commonly hath most strength in his right hand, so to our capacitie and vnderstanding (though the Lord be a spirit, and hath no bodie, and so consequently no hand) yet the Scripture attributeth vnto him an arme, an hand, and a right hand: as when it is said in the Psalme, *They inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou fauouredst them.* And thus Moses with the rest of the people, in their song of thankes-giuing for the destruction of Pharoah and his hoast in the red sea, doe speake of the power of God, *Thy right hand, O Lord, is glorious in power, thy right hand, O Lord, hath brused the enemy:* that is, as men by the strength of their right hand doe bruse a thing in pieces; so the Lord by his great power had vtterly destroyed and brought to nought Pharoah and his great hoast, which like enemies pursued them euen into the sea. Now this great power of his they set before their eyes, to this end, that though their enemies were manie and mightie, yet the Lord was greater than all, and stronger than they, and had power aboue them: and so, as they had prayed to him for his defence, so they beleeeue that he would heare them and helpe them according to the same power of his. As *Elisba* said vnto his seruant, who when he saw the chariots and horses, and great hoast, which the king of Aram had sent to Dotham to take them, cried

The mightie
helpe of Gods
right hand.

Psal. 44. 3.

Exod. 15. 6.

They confirm
their faith by
the considera-
tion of Gods
omnipotent
power.

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2. King. 6. 15.

out for feare : *Alas master, how shall we doe? Feare not sayd he, they that be with vs, are more than they that be with them*: hee meaneth, that God was with them, whose power to defend them, was greater than all the power of their aduersaries to hurt them. And that the power of God in all things is so infinit, that he is alwayes able to defend his seruants against all the power of their enemies, be it neuer so great, is most euident, both in the Scripture, and by daily experience, so that there need not any great prooffe of it.

The great power of God in bringing hard things to passe.

Gen. 18. 14.

Num. 11. 23.

Iob. 9. 19.

Luke 1. 37.
Chap. 18. 27.

For he is euery where called God Almighty, and, All sufficient, and Lord of hostes, and Lord of lords, King of kings, maker of all things, and preseruer of them; in whom we and all things else liue, moue, and haue our being, &c. And in a matter that seemed impossible to *Sarah*, as that she should haue a child when she was so old, and all naturall strength fayled her, (for it ceased to be with her after the manner of women) the Lord sayd to *Abraham*: *Shall anything be hard to the Lord?* as if he had sayd, Nothing at all is hard to him, but he by his power is able to ouercome all difficulties, be they neuer so many and so great. And to *Moses* also in the lik case, when he doubted how the Israelites should haue flesh ynough in the wilderness according to their owne desire, and as the Lord hath promised, he sayd, *Is the Lords hand shortened?* that is, is his power so weake, that he is not able to bring that to passe? No. Therefore we may say of him, and of his power, as *Iob* doth: if we speake of strength, *Behold he is strong*; and not onely confesse, as the angell did to the virgin *Marie*, (when she inquired, how she being a virgin should bring forth a child, and know no man) *With God shall nothing be impossible*: but with our Saujour Christ in the same Gospell, *The things that are impossible with men, are possible with God*. And indeed the great power of God against his aduersaries, and for the defence

fence of his seruants, might be shewed by infinit examples in the Scriptures: as how *Pharaoh* and his great host was drowned in the red sea, when his owne people had a passage through it on drie foot, (which we spake of euen now:) how he caused the walles of *Iericho* (when the *Israelites* layd siege to it) to fall flat downe without any batterie, onely at the sound of trumpets: how he ouerthrew in the hoast of proud *Saneherib* one hundred fourescore and five thousand, in one night: and by many such like things. But this is, or should be well knowne vnto vs; for this is the first article of our faith, *That wee beleue in God the father almightie, maker of heauen and earth*: that is, who by his mightie power hath made all things in heauen and in earth of nothing, and therefore he can bring them all to nought againe; and without him they can doe nothing, as hee without them, and against them can doe all things. Onely we had need to be put in mind to make that good vse of it in the time of our trouble, that *Dauid* doth here; namely, that thereby we labour to strengthen our faith, in the defence of God: and that we beleue, that as he doth heare vs, so he can and will helpe vs. And the more that any thing is against vs to weaken our faith, the more must we by the meditation of the mightie power of God, indeuour to strengthen the same; knowing, that his power shall be made perfect, and more cleerely be seene in our weakenesse.

Joshu. 6. 20.

How by the consideration of it, we ought to strengthen our faith.

2. Cor. 12. 9.

And thus did *Abraham*, the father of all the faithfull, when the Lord had promised vnto him, that his wife *Sarah* should haue a sonne, when they were both old and stricken in yeares, and was past hope of any by the course of nature: For the spirit of God beareth witness of him, *That aboue hope he beleeued vnder hope, that he should be the father of many nations*, as it was said vnto him. And hee did not by vnbeleefe reason against this, by

Rom. 4. 18.

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As the seruants
of God haue
done.

Matth. 9. 29.

Isai. 37. 16.

considering the deadnesse of his owne bodie, being almost an hundred yeare old, nor the deadnesse of *Sarais* wombe: but gaue glorie to God, That he that had promised, was able to performe it. Thus hee considered of the mightie helpe of Gods right hand, and stayed his faith vpon that: and so must we doe in all things that God hath promised, and then wee shall find, That (as Christ sayth in the Gospell) it shall be vnto vs according to our faith. But more fitly for this purpose may wee consider, what great vse that good king *Hezekiah* made of the knowledge that hee had of Gods omnipotent power: euen that it did maruellously strengthen his faith in prayer against the mightie power of the great host of *Saneherib* (which was come vp against him) and against all the desperat and blasphemous threats which he gaue out against him: as it is set downe by the Prophet *Isaiab*, where hee thus prayeth, O Lord of hostes, thou art very God alone ouer all the kingdomes of the earth; thou hast made the beauen, and the earth. Incline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of *Saneherib*, who hath sent to blaspheme the liuing God. Truste it is, O Lord, that the kings of *Assur* haue destroyed all lands, and their countrey: and haue cast the gods in the fire, for they were no gods, but the worke of mens hands, euen wood and stone: therefore they destroyed them. Now therefore O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou onely art the Lord. Thus the serious consideration of Gods great power did make him not onely not to be daunted by the power of his aduersarie, but caused him with great hope of preuailing to pray earnestly vnto God against it.

And vnto this may bee ioyned the example of that worthie king *Asa*, one of his predecessours, who in like case, to vphold his faith against the feare of his mightie and many enemies, did meditate vpon the omnipotent power

power of Gods right hand. For when the king of *Æthyopia* came out against him with ten hundred thousand men, besides chariots and horses, he went out also against him, and did meet with him, and did set the battell in array, and then cried vnto the Lord his God, that is, prayed earnestly and in faith, saying, *Lord, it is nothing with thee to helpe with many, or with no power: helpe vs O Lord our God; for we rest in thee, and in thy name are we come against this great multitude: O Lord thou art our God, let not man preuaile against thee.* VWhere we see how he doth not consider of the power of God, as shut vp in himselfe, but as that which was readie to be shewed in their defence against their enemies, as *Dauid* doth here. And indeed therein consisteth true faith in the power of God, That we beleeue that he is almightie to helpe vs, and therefore that we pray to him accordingly: as *Dauid* teacheth the people here to doe; and to say, *Now know I, that the Lord will helpe his annointed, by the mightie power of his right hand.* And thus wee perceiue what vse wee should make of that which wee read euery where in the Scriptures, of the great power of God, namely, that wee might depend vpon him in all troubles, and pray vnto him in faith, not doubting but as he doth heare vs, so he will helpe vs by his great power.

Considering Gods power, not so much in himselfe, as for their owne defence.

But let vs examine our selues, I pray you, and wee shall see how farre wee are from this great measure of faith, that so wee might labour to grow therein: for how hardly, or not at all, do we come to this, To rest in the inuisible power of God? Let a man bee in trouble, and come and tell him of the great power of God, and how he is able to helpe him, and so bid him be of good comfort, and pray vnto God, and depend vpon him, and we shall find, that he can be contented to doe so, so farre forth as hee can see how and which way God should helpe him. But for a man when he hath no meanes at all,

Few in trouble do rest vpon the power of God, so weak is their faith.

or

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or very few to doe himselfe good by, then to say as *Asa* did, *It is all one with God to helpe with many or with no power*: and so to pray as earnestly and as confidently, as though he had all the meanes in the world: as it is said of him, that he then cried vnto the Lord his God, that is, prayed with great feruencie. This, I say, is not to bee found in euery one that boalterh of faith. Nay (which is a great thing) when we shall see more to be against vs than with vs, and more meanes to discourage vs from the hope of that that we desire, than to giue vs comfort in it; then to passe by them all, and not to stand reasoning from them against our selues by vnbeleefe; and not to say, I cannot bee holpen, because I haue these and these things against mee: but to breake through them all, and to giue this glorie to God, as *Abraham* did, that he that promised, *That if we call vpon him in the time of our trouble, he will beare vs and deliuer vs, is able to performe it*: and so to say, as *Dauid* doth here, *I know, that hee will helpe me by the mightie strength of his right hand*; is that faith, which as it will vphold vs in all troubles, so it is to bee found in very few. But let vs remember for the helping of vs this way, *That faith* (as the Apostle sayth) *is of things that are hoped for, and not scene*: and therefore as we belecue God to be present euery where, though we see him not; so must we belecue that God is able to helpe vs, though wee cannot see how or which way; and so pray to him in all wants, and say, I know, that though I am weake, and cannot helpe my selfe, yet hee will helpe me by his mightie power: and this the more we can doe it in truth, though in great weakenesse, the more shall wee glorifie God, and the more will hee helpe vs.

Psal. 50. 15.

Hebr. 11. 1.

The great
power of God
in rayling vp
them that are
sicke,

Therefore let them know, that are visited with sick-
nesse, either of the pestilence or otherwise, that if they
were brought so low that they were at deaths doore,
God

God is able to recouer them, and to raise them vp again by his great power, as *Elihu* sayth vnto *Iob*, when hee was so full of sores in his bodie, that he desired not life, neither had any hope of it: sayth he, *If a man be stricken* *Iob. 33. 19.* *with sorrow vpon his head, and the griefe of his bones is sore; so that his life causeth him to abhorre bread, and his soule daintie meat; his flesh faileth, that it cannot be seene, and his bones, which were not seene, clatter; so his soule draweth to the grane, and his life to the buriers; if there be a messenger of God with him, an interpreter of his word, who is as one of a thousand, to declare vnto man his righteousness: then will he haue mercie vpon him, and say, Deliuere him, that he goe not downe into the pit, for I haue receiued a reconciliation: then shall his flesh bee as fresh as a childs, and shall retorne, as in the dayes of his youth.* Thus wee see, that if a man bee readie to giue vp the ghost, and the bell be rong for him, and they begin to prepare things for his buriall, if the Lord do but speake the word, he shall bee restored to life and health. For *Christ Iesus*, who when he was vpon the earth, by his *John. 11. 39.* word cured men and women of long and incurable diseases, yea raised some from the dead, euen *Lazarus*, when he had beene dead foure daies, and put into the graue: who shall also raise vp these bodies of ours out of corruption, and *Phil. 3. 21.* fashion them like to his owne glorious bodie, according vnto the working, whereby he is able to subdue all things to himselfe. He I say, can much more by the same power of his, renew our strength, when we are in great weaknesse, by what meanes it pleaseth him, euen by the smallest helpe in the world, or without any at all. As we by dayly experience see some to bee restored to life and health both from the pestilence (which is most deadly) and from o- *Confirmed by dayly experience.* ther mortall diseases, when in the iudgement of men they were past all hope, and the Physitians had giuen them ouer, That we might be confirmed by that which we see and heare, in the faith of Gods promises towards

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Iob. 33. 23.

And in relie-
uing men in
their pouertie.

Chap. 42. 10.

Iam. 5. 11.

Which must
make vs in all
difficultie to
depend vpon
him.

vs. And this is that which *Elibu* sayeth, *God will deliuer his soule from going into the pit, and his life shall see the light : loe all these things will God worke twice or thrice with a man, that he may turne backe his soule from the pit, to be illuminate in the light of the lining.* VWhere he sayth, That *God* doth not onely thus shew his power now and then in raising vp men from the brinke of death, but he sometimes dealeth thus twice or thrice with the same man : so that in their life time, and euen in sickenesse, they haue great experience diuers times of the power of *God*, in their strange recoueries from dangers, yea deadly and incurable sicknesses. And to conclude this point in a word, if by pouertie or otherwise we be brought to a low ebbe, as the patient man *Iob* was, yet ought wee to belecue, that as the Lord turned his captiuitie, and gaue him twice so much as he had before ; so is he able to relieue vs also in our greatest need, and to make our estate better than it was before : and therefore in such cases let vs pray to him earnestly to helpe by the mightie power of his right hand. VWhich that we might doe the rather in faith, let vs consider, how the Apostle setteth before our eyes the example of *Iob* to this end, and applieth it vn- to vs, saying : *Behold we count them blessed, which indure : yea haue heard of the patience of Iob, and haue knowne what end the Lord made : for the Lord is verie pittifull and mercifull.* As if hee had said, *God* is able to restore you, as hee did *Iob*, and to make as good an end with you, as he did with him ; and therefore you ought by this example of *Gods* dealing with him patiently to wait vpon *God*, considering his mightie power, and what great changes he is able to worke in men. And thus you see what we haue to obserue out of these wordes, where hee spea- keth of the power of *God*, and what out of the whole verse.

God

God graunt, that these things and whatsoeuer else
we heare out of his holy word from time to time, may so
fall into our hearts, as seed into good ground: that wee
keeping the same in good and honest hearts, may bring
forth the fruit thereof in our liues and conuersations, an
hundred, threescore, or thirtie fold at the least, to the
praise of his blessed name, the comfort and saluation of
our owne soules, the benefit and good example of all
that doe know vs, and the leauing of the wicked
world without excuse, that will not follow
vs, through Iesus Christ our one-
ly Lord and sauiour,
Amen.

FINIS.

